

The Messenger

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"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

THE LORD MAY COME TO-DAY.

REV. XXX. 20.

Busy servant in the vineyard,
Earnest soldier in the fray,
Cheer your heart, and upward glancing,
Think—the Lord may come to-day.

Weak and weary troubled mourner,
Fearing danger in the way,
Be no longer sinful, caring,
For the Lord may come to-day.

Are you busy, all too busy,
With the things that fade away—
Wealth, or fame, or gain, or pleasure?
Drop them, He may come to-day.

Or an idler in the vineyard—
Others pass you on the way?—
Wake, and live as an immortal,
Lest the Lord should come to-day.

Is the blood upon your garments:
Have you on His pure array?
Naught can hide a guilty sinner,
If in light He come to-day.

Are you waiting for the Master?
He is surely on His way;
We can almost hear His footfall—
Blessed Jesus! come to-day.
—London Christian.

Theology and Criticism.

For The Messenger.

SCRIPTURE ITALICS.

Peculiar to the English version of Holy Scripture are the numerous words and clauses printed in italics. Not a few readers presume, that this different type denotes emphasis. In Scripture, as in other English books, it is thought, emphatic words are italicized; and not unfrequently such words and phrases are read or quoted with special stress of voice, as if the spiritual meaning of Scripture depended on the italicized language.

Italicized words have had a place in the English version for perhaps three hundred years. They appeared in what was known as the Bishop's Bible; and were adopted and continued by the translators under King James, the authors of the English version now in common use.

So far from denoting emphasis, italics are used to designate the words and clauses which have been added by the translators to the original text, in order more accurately and fully to express, according to their judgment, the sense of the Hebrew and Greek. These words and clauses are not a part of the Scriptures, and they are printed in italics for the purpose of apprising the reader, that they are the words, not of the inspired writers, but of the translators.

In many cases there is a necessity that a word be added in English, in order to give the sense plainly. But the translators were not governed rigidly by such necessities. Very frequently words and clauses are interpolated, when the expression of the meaning of the original in our language does not require it. In other instances they serve to obscure the meaning. Nor is it unjust to say, that, in many passages, the italicized words are equivalent to a comment; and the

comment changes the sense of the Hebrew and Greek. Any English reader can satisfy his own mind by an examination of the common English text for himself. Whilst often the italicized words are necessary, he will soon find, that, in very many instances, they are altogether superfluous.

Take, for example, 1 Cor. xv. 41, "For one star differeth from another star in glory." The words *one* and *another* are interpolated, and without cause. The English would be just as good and even more forcible, if the Greek were rendered without any additions.

Then the English would be: For star differeth from star in glory. Turn to the passage, Heb. ii. 2, "Looking unto Jesus, the author and finisher of our faith." Here the pronoun *our* is supplied. Not only is the word not necessary to make plain English, but it modifies and limits the meaning of the author, who is declaring Jesus to be "the author and finisher of faith;" using the word *faith* to denote the new economy of grace, as St. Paul uses the same word many times in his epistle to the Galatians.

We refer but to one passage more, Heb. ii. 16, "For verily he took not on him the nature of angels; but the seed of Abraham." The expression *the nature of* is not in the Greek. Nor do we need it in English. Besides, the tense of the verb is changed; in Greek the verb is in the present, whilst in the English we have it in the past tense; perhaps because the past tense may more readily be construed with the interpolated clause.

Using the same English words, we may render the Greek thus: For he taketh not angels, but he taketh the seed of Abraham. But this is somewhat obscure. By taking another English verb the meaning will be clearer. We may render the passage:

For he helpeth (or rescueth) not angels, but he helpeth the seed of Abraham.

The English reader will, as a rule, get the sense of Scripture more definitely, if he will read our excellent English version, omitting the italicized expressions. Then he will have word for word, the meaning in his own language of the word of God. For, taken as a whole, there is no modern version more faithful to the Hebrew and Greek than the English Bible.

Communications.

For The Messenger.

THE PASTORAL OF THE PEACE COMMISSION.

To the Clergy and Laity of the Reformed Church in the United States:

DEAR BRETHREN:—It is known to you, that a want of harmony in the statement of certain doctrines, as well as in the manner of public worship, has led to an earnest controversy within our beloved Church for the last quarter of a century. Such seasons of agitation have afflicted the various denominations of the land, and of the entire Christian world, indeed, from the time of the divine founding of the Kingdom of Christ, to the present, in many periods of its history, and will doubtless continue to mark its course so long as we may speak of a Church militant. Our beloved Lord anticipated the day of internal contention, no less than of outward on-set, as we may learn from the Holy Gospels. The Book of the Acts of the Apostles, and the Epistles in the New Testament, refer to contentions sharp and bitter, to partings asunder, and to withholdings face to face. It were strange, then, had the history of our old Reformation Church not been so marked by a conflict common to every age, and to every part of the body of Christ. Verily, she has not escaped her fiery trial. She engaged in the battle opened for her, and is passing through the ordeal, on to the triumph of peace, as we humbly and hopefully pray, without experiencing the humiliation of a Schism, or a rending of herself in twain.

The General Synod, assembled in Lancaster, Pennsylvania, 1878, directed a commission of twenty-four ministers and elders to convene in Harrisburg, Pennsylvania, on the 26th day of November, 1879, who should "consider and solemnly deliberate over all matters in controversy within the Church, with a view of devising a plan of amicable adjustment." This Body organized as was ordered by the highest Judicatory of the Reformed Church, and deli-

berated over the state of the Zion of our fathers for the time of one week, counselling one another by night and by day, in prayer and supplication, in the spirit of brotherly love and sacred confidence. The brethren represented the entire Church—her six District Synods; her whole territory—North, South, East and West; her institutions, ministry and membership; her English and German elements, as well as the tendencies and shades of religious thought, which are found current within her borders.

The sessions of this body were in the highest degree harmonious. The bands of peace held the members captive. The results of its labors were obtained, accordingly, under the manifest guidance of the Spirit of God, as we make bold to declare. Our common prayer ascending from the Church to God, was heard,—that we all may be one.

These conclusions, which we now proclaim, may indeed not prove perfectly satisfactory to all the reverend Pastors and faithful members of our Communion. Some doubtless expected more; whilst others would rather have seen less. The Commission, nevertheless, congratulates itself and blesses God for the happy fact, that it has been enabled, under the Great Shepherd, to successfully carry out the spirit of the instructions of the General Synod, which directs a basis of peace, in which "unity is essential, liberty in doubtful and charity in all things" may be maintained.

It was, accordingly, ordered by the Commission, that the conclusions at which the brethren had arrived, should be given to the Church at once, in this Pastoral, believing that their communication would be hailed as an answer to their long and earnest prayer. It is fervently hoped, that every heart that loves the welfare of our Reformed Church will be constrained to confess, that enough

has been effected by the measure so solemnly inaugurated, and so unanimously consummated, to secure a permanent and solid peace within her walls, and prosperity within her palaces.

We, therefore, submit to your prayerful and impartial consideration, brethren, the following, as the unanimous results of our deliberation.

I. DOCTRINE.

The Reformed Church in the United States unites in the confession of her adherence to the doctrines of the Holy Scriptures as set forth in the Heidelberg Catechism, taking the same in its historical (or original) sense; and declares that any departure from the same is unauthorized by the Church; and renewedly directs all her ministers, editors and teachers of theology, "faithfully to preach and defend the same."

This action is not to be construed as to forbid, or interfere with, that (degree of) freedom in Scriptural and theological investigation, which has always been enjoyed in the Reformed Church.

In presenting the above as a basis for peace in the Church, we are not unmindful of the fact, that more than this might be expected. We believe that the theological contest that has gone forward in our Church for over a quarter of a century, with earnestness and zeal, has resulted, now that it has substantially come to a close as we hope, in bringing the Church to a deeper apprehension of the truth. It would seem proper, therefore, that an attempt should be made to summarize, in some general way, this result. We, therefore, submit the following, as embodying certain points, on which this Commission is able to harmonize, and thus contribute towards a substantial agreement throughout the whole Church, in the peace period upon which we are now entering:

I. We recognize in Jesus Christ and His sacrifice for fallen man, the foundation and source of our whole salvation.

II. We hold, that the Christian life is begotten in us by the Word of God, which is over living, and carries in itself the power to quicken faith and love in the heart, through the Holy Ghost.

III. We do not regard the visible Church as commensurate and identical with the invisible Church, according to the Roman theory; nor do we think, that, in this world, the invisible Church can be separated from the visible, according to the theory of Pietism and false Spiritualism; but while we do not identify them, we do not, in our views, separate them.

IV. We hold, that, in the use of the holy sacraments, the grace signified by the outward signs is imparted to those who truly believe, but that those, who come to these holy sacraments without faith, receive only the outward elements unto condemnation.

V. We have come to a clear apprehension of the fact, that the Christian life is something broader and deeper than its manifestations in conscious experience.

VI. We hold the doctrine of justification through true faith in Jesus Christ, according to which only the satisfaction, holiness and righteousness of Christ is our righteousness before God, and that we cannot receive and apply the same to ourselves in any other way than by faith only.

VII. We hold the doctrine of the ministerial office, according to which the ministers of the Church are not lords of faith, but servants, messengers, heralds, watchmen of Christ, co-workers with God, preachers of the Word, and stewards of the mysteries of God.

VIII. We hold the doctrine of the universal priesthood of believers over against all Romanizing tendencies to priestly power, while we also assert the proper recognition of the ministerial office in the Church of Christ.

IX. We affirm our confidence in the truth of Protestantism over against the errors of Rome, on the one hand, and against the errors of rationalism and infidelity on the other.

X. All philosophical and theological speculations (in the Church) should be held in humble submission to the Word of God, which, with its heavenly light, should illuminate and guide the operations and researches of reason.

With reference to Cultus, we recommend to the General Synod, at its next regular meeting, the inauguration of measures for the formation of a Committee, properly representing the different Synods and the various Theological tendencies existing in the Church, whose duty it shall be to prepare an Order of Worship, containing such Offices as may be required for the services of the Church, the said Committee to report the result of its labors, as soon as their magnitude and importance will allow, to the General Synod, for approval and adoption, as required by the Constitution of the Reformed Church in the United States.

And we recommend further, that, pending the adoption of such Order of Worship, the various Liturgies now in use in the Church, be allowed in public worship, provided none of them be hereafter introduced into any congregation without the consent of a majority of its communicant members, nor when (in the judgment of the Pastor and Consistory), such introduction would be injurious to the best interests of the congregation; and that, until the Church shall adopt a new Hymn Book for the use of all its congregations, any of the Hymn Books now approved by one or more of the District Synods, may be used by any particular congregation in public worship.

III. GOVERNMENT.

With reference to Government we recommend:

1. That all the judicatories of the Church be requested, in the appointment of their Boards and Committees, to pay regard only to fitness for the position.

2. That the General Synod, as soon as it sees its way clear, and the general peace and quietude of the Church sufficiently established, take the proper steps for a thorough revision of its Constitution, rules and by-laws, in order,

(a.) To create a more perfect organic relation between the different judicatories of the Church completing themselves in their head, the General Synod.

(b.) To provide for a supervision by the General Synod over all the theological institutions of the Church, by the appointment of a duly authorized Committee or Board of Visitors, empowered at any time, when deemed necessary, to examine into the doctrine, cultus and management of said institutions, and to report to each session of the General Synod; said Board of Visitors, however, not to interfere with any arrangement or authority of the respective

District Synods or their Boards or Committees.

(c.) To provide some mode by which all cases of appeal, involving only facts and individual disputes, shall be excluded from the General Synod, so that such only as relate to controversies on doctrine, cultus and constitutional construction may be brought for a final hearing before that body.

And we recommend further, that the General Synod be requested to direct the attention of the Church at large, to the importance of an undivided effort for her extension, and to engage diligently and zealously in the work of Missions, looking forward to a more concentrated and co-operative action in that direction in the future.

Yours, in Christian fellowship and love,

Ministers:—THOMAS G. APPLE, CLEMENT Z. WEISER, FRANKLIN W. KREMER. Elders:—DANIEL W. GROSS, WILLIAM H. SEIBERT, RUDOLPH F. KELKER, *Synod of the United States*.

Ministers:—JEREMIAH H. GOOD, LEWIS H. KEFAUVER. Elders:—BENJAMIN KUHNS, ANDREW H. BAUGHMAN, *Synod of Ohio*.

Ministers:—H. J. RUETENIK, PETER GREDING. Elders:—HENRY TONS, FREDERICK W. SCHEELE, *Synod of the Northwest*.

Ministers:—JOHN M. TITZEL, JOSEPH H. APPLE. Elder:—CHRISTIAN M. BOUSH, *Synod of Pittsburgh*.

Ministers:—SAMUEL N. CALLENDER, G. WILLIAM WELKER. Elders:—LEWIS H. STEINER, HENRY WIRT, *Synod of the Potowmack*.

Minister:—JOHN KUELLING. Elder:—WILLIAM D. GROSS, *German Synod of the East*.

For The Messenger.

BETHANY ORPHANS' HOME.

Our Orphans' Home at Wome'sdorf, Pa., needs help. The times are improving, but thus far their improvement has not reached our treasury. We ought to have 150 orphans instead of 55. If we would admit all that apply, we should have four times that number. An orphan child, homeless and uncared for, is specially near to the heart of Christ. Without an earthly father, the Almighty Father, in a pre-eminent sense, is the orphan's Father. How tenderly God speaks of the fatherless. Blessed are their benefactors, and accursed are all their oppressors.

In the approaching festive season, when all the world rejoices that the greatest yet poorest of all children was born, think of Christ's fellow-orphans. For was not He a homeless child; from His birth to His crucifixion, not having where to lay His head? How closely He identifies Himself with the poor little folk where he says: "Whoso shall receive one such little child in My name, receiveth Me."

Set your congregations and Sunday-schools to work for this cause. Let parents and children bring gifts to the new-born King. Such gifts you can apply to no more fitting use than to the support of children without homes as He once was. Not only at Christmas, but during the whole year cultivate a spirit of kindly interest and sympathy for this part of Christ's work.

Thus far we have received eight \$100 subscriptions toward the forty which are needed to pay off our remaining payment on the Home. Where are the other 32 to come from? God knows. All hearts are in His hands. All who truly know that they do not belong to themselves, but to their faithful Saviour Jesus Christ, with all that they have and are, will be cheerfully willing to set apart \$100 forever, in support of the fatherless. This will secure bread, clothing, books, and a Christian character for them hundreds of years after the donors shall have gone to heaven. John heard a voice from heaven which spoke of the blessedness of those who die in the Lord, and said that "their works do follow them." I should think that such a gift, permanently put to work in an orphan's home, would prove one of the good works that follow the children of God after a sainted death, and keep on working forever.

Family Reading.

AMARANTHS.

BY BISHOP ARTHUR CLEVELAND COXE, D. D.

"We have forsaken all . . . what shall we have therefore?"

"Shall He not, with Him, freely give us all things?"

"*Ibi nulla herba arescit, totum viret, totum vigeat.*"

—ST. AUG.

Be still, my fluttering heart, nor dim
The flame of faith divine;

But say: All things are mine in Him
If only Christ be mine.

Nor sigh for amaranthine bowers,
If, loving and forgiven,
Thine yet shall be, for earthly flowers
Their antitypes in Heaven.

Not all unseen, not all unknown
Are things within the veil;

There is a rainbow round the throne,
Whose hues nor fade nor fail.

Then look beyond, with sweet content,
When, o'er the April sky,
Is seen that arch of glory bent,
Which glitters but to die.

Not all to mock our waking sight
Fair forms in sleep we view;

But of our visions of the night
Are figures of the true.

There's not a bliss we sigh for here
That is not kept, above,

Pure as the heavenly atmosphere
For hearts that Jesus love.

There's not a toy that is cast down
By souls the cross that bear

That helps not to the glittering crown,
Reserved in glory there.

And if the restless heart we tame
Its idols to forego,

Treasures of love, in Christ's dear name,
The Father will bestow.

For, sure as in the soul are powers
Which here we must restrain,

There's something that shall yet be ours
To prove them not in vain.

—Independent.

SUPERSTITIONS CONNECTED WITH PRECIOUS STONES.

Last week we endeavored to reply to some questions as to the virtues and legends that cluster around rings, and showed that all of magic or mystery rested in the jewels that are set in the ring rather than in the golden circlet itself. We now attempt to complete our answers by giving some account of those superstitions.

The amethyst was in some nations given as a voucher for continued love and confidence, and while worn it was supposed that no power was able to shake the trust thus sealed; but if lost or defaced all the sorrows and evils that are incident to broken faith and estranged affections might be hourly looked for.

The Persians made drinking-cups of amethyst, under the impression that no beverage drank from those cups could intoxicate. After a time, amethyst in any shape, whether as a cup, necklace, bracelet, or ring, was a sure protection from intemperance. Many of the Jewish rabbis and mediæval writers asserted that when worn the amethyst subjected its wearer to wild and bewildering dreams; and yet this was one of the twelve stones which adorned the high priest's breastplate. The amethyst, with its royal purple or new wine color, was from the dawn of Christianity famed as the emblem of the blood of Christ, and from that superstition it became the fixed law of the Roman Catholic Church, that no bishop should perform official duties unless wearing an amethyst ring.

The amethyst was also supposed to drive away bad dreams, sharpen the intellect, and act as an antidote against poison. It is, according to the language of gems, the "natal gem" of all born in the month of November, and in ancient times was worn as an amulet to propitiate good and repel bad spirits.

The turquoise was believed by the people of the East to preserve all who wore it from contagion, and even now, not in the East alone, but in Christianized countries, it is still worn with full belief in the superstition. It was considered of priceless value, and many strange and contradictory stories were told of it. An ancient writer says:

"One of my relatives possessed a ring in which a very fine turquoise was set, and wore it as a superior ornament. While he remained in perfect health this stone was noted for its remarkable beauty and clearness. At last the owner was seized with a malady of which he died. Scarcely was he dead when the turquoise lost its lustre, and appeared faded and withered in appearance, as if mourning for its master.

"I had originally designed to purchase it, and could have done so for a very trifling sum. But this loss of beauty and lustre in the precious stone took from me all desire to possess it, and so the turquoise passed into other hands. But as soon as it obtained a new master

it regained all of its original brilliancy, and all defects vanished."

The turquoise was thought both by the Romans and Greeks to bring good health and kind fortune to the wearer. The Shah of Persia never allowed any of the best and most brilliant of these stones to be taken from his kingdom.

The cornelian, worn in a ring on the finger, was thought by the Arabs and Hebrews to shield its owner from the plague, and is still used by many of the Hebrews to stop profuse hemorrhage.

The topaz was believed to discover poison, by becoming instantly dimmed or blurred when brought near to any poisonous substances; that it would subdue the heat of boiling water, calm the passions, prevent bad dreams; but that its powers were governed by the moon, increasing or decreasing with that luminary.

The old legends, particularly those of the East, assure us that an immense carbuncle was suspended in the ark, to give light to Noah and his family. It was called "the flashing stone," and by some "the thunder stone," and that it and the diamond drop from the clouds in the flashes of lightning during a thunder-storm.

In ancient times the ruby and carbuncle were the names indiscriminately used for all red stones. The Brahmins still believe that the dwelling-place of the gods is illuminated by rubies, carbuncles, and emeralds. The ruby and carbuncle were believed to be amulets against plague, poison, sadness, evil thoughts, and wicked spirits.

Among the Hebrews the sapphire was a transparent stone as blue as the vault of heaven, but among the Romans it was supposed to be mixed with gold. It was asserted in ancient times among the Hebrews that the Ten Commandments were engraved on tablets of sapphire. To it were ascribed the magical power of preserving the sight, and strengthening both soul and body; of warding off wicked and impure thoughts; it is a sure antidote against poison; and if put into a vessel with any poisonous creature would kill it. St. Jerome says "the sapphire procures favor with princes, pacifies enemies, overcomes enchantment, and releases its owner from captivity." On account of its purity it was worn by the high priest.

The onyx was said to cause strife and melancholy and to cure epileptic fits. The jasper if hung about the neck was supposed to be a cure for indigestion—a wonderful strengthener of the stomach.

The bloodstone, or heliotrope, is credited with the same curative power as the jasper. There is a legend that during the crucifixion the blood that flowed from the wound caused by the spear fell upon a dark green jasper lying at the foot of the cross and transformed it into a bloodstone.

The opal, one of the most beautiful of all the precious stones, has had any amount of superstition attached to it. By some the ill luck attributed to its use is said to have arisen from Sir Walter Scott's mention of it in "Anne of Geierstein." He ascribed it to supernatural agency; and long after that novel was published the belief in its evil influence was so strong that no one would wear an opal. That may have been the first conception of evil from wearing opals, but we think it sprang from Eastern superstition, or at least that there were many and various legends connected with it. Some believed that it often changed from a brilliant lustre to a smoky, dull color, and that any such change foreshadowed misfortune and trouble, but did not bring it. We knew of an instance where a lady brought an elegant opal necklace to a jeweler's, desiring to sell it. They attempted to dissuade her from such folly, saying that the setting, being old-fashioned, they could give her very little for what was really valuable. To this she replied that the necklace was given her as a bridal gift forty years before, and she never had had an hour's luck since they came into her possession, and she would never carry them home with her. No matter how little they were willing to give her, she would leave them. She did so, but we have never heard if, by disposing of her opals for a mere trifle, she escaped subsequent misfortune.

In Eastern nations the opal has always been highly prized, and with all the superstition associated with it, "ill luck" or evil influence has never been attributed to it.

"Gray years ago a man lived in the East
Who did possess a ring of worth immense
From a beloved hand. Opal the stone,
Which flashed a hundred bright and beauteous hues
And had the secret power to make beloved,
Of God and man, the one
Who wore it in this faith and confidence."

The pearl in China is supposed to have many medicinal properties. The moonstone is known by the "Ceylon opal," and in earlier days much value was set upon it. Amber was, and still is, used to protect from witchery and sorcery, and many of the present time

believe it has singular properties for curing all catarrhal troubles. The Greeks believed that Phœton's sisters, lamenting his loss after his death, turned into popular trees and their tears, which flowed continually into the river where they stood, were congealed into amber.

The Greeks thought coral was formed from the blood which dropped from the head of Medusa, which Perseus hung on the branches of a tree near by the sea-shore. These drops becoming hard were planted by the sea nymphs in the sea, where they grew up in branches, which, slowly uniting, became the coral reefs.

In the early ages coral was used medicinally as an astringent, and given also to new-born infants. And many valued it for its power to vanquish the devil and overcome his snares if worn as an amulet.

There has also been much of superstition connected with the way in which certain rings should be worn, and good or evil fortune prophesied as one conformed or refused compliance to the "sign." Each finger had some sign attached to it, which was used as a reason for caution. But as each finger has its individual functions there is nothing but what can be explained in the simplest and most common-sense manner, without resorting to magic, witchcraft, or signs and wonders. The third finger is now usually the ring-finger—that is, the wedding-ring finger. The ancients supposed that a nerve in that finger was intimately connected with the heart, and it was therefore set apart for this especial honor. On the contrary, it has less independent arteries than either of the others. It cannot be bent or straightened very much without some motion or actions of the fingers on either side; and as if in compensation for this deficiency is chosen as the ring-finger.—*Christian Union.*

GRINDING AT THE MILL IN THE EAST.

Southward through Philistia there are no mill-streams, and one constantly hears the hum of the hand-mill at every village and Arab camp, morning and evening, and often deep into the night. When at work, two women sit at the mill facing each other; both have hold of the handle by which the upper is turned round upon the nether mill-stone. The one whose hand is disengaged throws in the grain, as occasion requires, through the hole in the upper stone, which is called *el rukkab*, the rider, in Arabic, as it was long ago in Hebrew. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull to or push from, as men do with the whip or cross-cut saw. The proverb of Christ is true to life, for women only grind. Dr. Thomson recalls no instance in which men were grinding at the hand mill. It is tedious, fatiguing work, and slaves or servants are set at it. From the king to "the maid-servant that is behind the mill," therefore, embraced all, from the very highest to the very lowest inhabitants of Egypt. This grinding at the mill was often imposed upon captives taken in war. Thus Samson was abused by the Philistines, and, with Milton for his poet, bitterly laments his cruel lot:

"To grind in brazen fetters under task,
Eyeless, in Gaza, at the mills with slaves,"

—*Harper's Magazine.*

TIDINESS.

It appears to me (observes a modern writer) that the absence of this simple and humble quality is the cause of a considerable part of all the evil and suffering, physical and moral, which exist among ordinary folk in the world. Most of us, my readers, are little people; and so it is not surprising that our earthly comfort should be at the mercy of little things. But, even if we were very great and eminent people, not the less would our content be liable to be disturbed by small matters. A few gritty grains of sand, finding their way amid the polished shafts and axles of some great piece of machinery, will suffice to send a jar through it all; and a single drop of a corroding acid falling ceaselessly upon a bright surface will speedily ruin its brightness; and in the life of many men and women the presence of that physical and mental confusion and discomfort which results from the absence of tidiness is just that dropping acid, those gritty particles. I do not know why it is that, by the constitution of the universe, evil has so much more power than good to produce its effects and to propagate its nature. One drop of foul will pollute a whole cup of fair water; but one drop of fair water has no power to appreciably improve a cup of foul. Sharp pain, present in a tooth or a toe, will make the whole man miserable, though all the rest of the body be easy; but if all the rest of the body be suffering, an easy tooth or toe will cause no perceptible alleviation. And

so a man with an easy income, with a good-tempered wife and healthy children, may quite well have some little drop of bitterness day by day infused into his cup which will take away the relish of it all. And this bitter drop, I believe, in the lot of many men, is the constant existence of a domestic muddle. Tidiness is the being right in thousands of small concerns, in which most men are slovenly satisfied to be wrong. Tidiness is a great source of cheerfulness. It is cheering to come into one's breakfast room and find it spotlessly tidy; but still more certainly will cheerfulness come if tidiness is the result of our own exertion; and so I counsel you, my friend, if you are ever disheartened, vexed, or worried about something that has gone wrong with you in the world, to have resort to the great refuge of tidiness. Don't sit brooding and bothering.

The eyeing of women by women is one of the most offensive manifestations of superciliousness now to be met with in society. Few observant persons have failed to notice the manner in which one woman, who is not perfectly well-bred, or perfectly kind-hearted, will eye another whom she thinks is not at the time in so costly a dress as she herself is in. It is done everywhere, at parties, at church, in the street. The very servant girls learn it of their mistresses. It is done by women in all conditions of life. It is done in an instant.

Who cannot recall hundreds of instances of that sweep of the eye which takes in at a glance the whole woman and what she has on, from top-knot to shoe-tie? Men are never guilty of it, or with such extreme rarity, and then in such feeble and small-souled specimens of their sex, that it may be set down as a sin not masculine, or at least epicene. But women of sense, of some breeding, and even of some kindness of nature, will thus endeavor to assert a superiority upon the meanest of all pretences, and inflict a wound in a manner the most cowardly, which cannot be resented, and admits of no retort.

If they only knew how unlovely, how positively offensive they make themselves in so doing, not only to their silent victims, but to every generous-hearted man who observes their maneuvers, they would give up a triumph at once so mean and so cruel, which is attained at such a sacrifice on their part. No other evidence than this eyeing is needed, that a woman, whatever be her birth or breeding, has a small and vulgar soul.

Useful Hints and Recipes.

TO PREPARE COCONUT FOR CAKE.—One coconut grated, one-half cup of sugar, two eggs, and the rind and juice of one lemon. Put the ingredients together and cook till the eggs thicken, stirring all the time. Spread this between any delicate cake that has been baked in jelly cake pans. Save one-fourth of the coconut for the top.

ITALIAN MODE OF DRESSING MACARONI.—Boil half a pound of macaroni with two blades of mace and an onion. Put on with it a sweet-bread and let all boil until tender. Add a pint of tomatoes, a large lump of butter, pepper and salt and a teaspoonful of mustard. Put in a deep dish alternate layers of macaroni and thick layers of grated cheese till the dish is full, putting cheese on the top. Serve hot, with a small glass dish of the finest cheese grated, so that each one may add cheese if preferred.

TO STUFF A HAM.—Select a nice ham and boil it; when done, let it get cold before you skin and trim it. Prepare a stuffing of bread crumbs, butter, pepper, parsley, thyme and celery. Begin at the hock and make incisions with a sharp knife about an inch apart; put in the stuffing as you draw out the knife. Rub in a bowl the yolks of two hard-boiled eggs and brandy sufficient to make a paste; spread it on the ham smoothly and grate over it bread crumbs; stick in cloves as ornamental. Put in the stove and let it brown gently. Eaten cold.

Never wash raisins that are to be used in sweet dishes. It will make the pudding heavy. To clean them, wipe in a dry towel.

To brown sugar for sauce or for puddings, put the sugar in a perfectly dry saucepan. If the pan is the least bit wet, the sugar will burn, and you will spoil your saucepan.

Cutlets and steaks may be fried, as well as broiled; but they must be put in hot butter or lard. The grease is hot enough when it throws off a bluish smoke.

The water used in mixing bread must be tepid hot. If it is too hot, the loaf will be full of great holes.

To boil potatoes successfully, when the skin breaks pour off the water, and let them finish cooking in their own steam.

In making a crust of any kind, do not melt the lard in the flour. Melting will injure the crust.

December 10, 1879.]

Miscellaneous.

REAPING.

Every one is sowing, both by word and deed ;
All mankind are growing, either wheat or weed ;
Thoughtless ones are throwing any sort of seed.
Serious ones are seeking seed already sown ;
Many eyes are weeping, now the crop is grown ;
Think upon the reaping—each one reaps his own.
Surely as the sowing shall the harvest be,—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.
There is One all-knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing in the grand array ?
Ye that would be bringing, sheaves of golden
grain,
Mind what you are flinging, both from hand and
brain,
Then mid glad songs singing, you shall glean
great gain.

THE ST. PETERSBURG FLOOD OF 1824.

One of Russia's gloomiest anniversaries is the 19th of November, (the 7th by her reckoning,) on which St. Petersburg was overwhelmed by the most devastating flood which was ever known, that of 1824. During the three previous days, a very strong westerly wind had forced back the floating ice of the gulf into the mouth of the Neva in such quantities as completely to block the river, at that time swollen to an unprecedented height by one of those sudden thaws which often occur at the beginning of the Russian winter. The water continued to rise so rapidly that during the whole night of the 18th, (6th, old style,) watchmen were stationed along the bank, while the ringing of bells and the firing of alarm-guns were unceasing. Many of the inhabitants, fearing the worst, got together such of their belongings as they could carry off, and fled for their lives. They were not an hour too soon. Early on the following morning the river burst its banks, the canals overflowed at the same time, and within a few hours two thirds of the main city was under water. The houses upon the low-lying islands beyond the river were even more completely submerged, and the air was filled with the crash of falling buildings, the shrieks of women and children, the incessant booming of signal-guns from the citadel, and the roar of the surging waters, which, as they deepened, whirled along wagons, barges, seedy-boxes, loads of hay, and the corpses of men and beasts. Toward afternoon, boats began to ply through the streets, in order to rescue the inmates of the threatened houses ; and the reigning Czar, Alexander I., was himself among the foremost in the good work. But notwithstanding all efforts, as well as the rapid subsiding of the flood toward nightfall, the havoc was very great. Upward of 13,000 buildings were destroyed in St. Petersburg alone, and 480 lives lost, without reckoning the scores who, having taken refuge upon the trees in the Admiralty-square, escaped the flood only to perish miserably by the merciless frost of the succeeding night. The height of the inundation is still marked by a red line painted on the houses which flanks the river, with the significant date, "7th November, 1824."—*N. Y. Times*.

THE SPANISH MERINO.

The Romans wore nothing but woolen goods. They had no cotton; they had a little linen, which was worn as a material of luxury; they had no silk. They cultivated the sheep with great care, and some of their richest possessions were in sheep. But there was one breed of sheep which they cultivated with great care, and by that system of selection which Darwin speaks of as the source of perfected forms of our domestic animals. It was called Tarentine sheep, from Tarentum, a city of Greek origin, situated at the head of the Tarentine Gulf. The fleece of this sheep was of exceeding fineness; it was of a great delicacy, and the prices paid for it were enormous. The sheep were clothed in cold weather to keep them warm; and the result was that they were very tender, and their wool was very fine. They were a product of Greek civilization transmitted down to the Romans. Columella, the great Roman agriculturist, says that his uncle, residing in Spain, crossed some of the fine Tarentine sheep with some rams that had been imported from Africa, and the consequence was that these animals had the whiteness of fleece of the father with the fineness of fleece of the mother, and that race was perpetuated. Here we see an improvement of the stock, an increase of strength and productiveness given to the fine-wool sheep of Spain. At that time the sheep of Spain were of immense value; for Strabo says that sheep from Spain, in the time of Tiberius, were carried to Rome, and sold for the price of a talent (one thousand dollars) a head. In the time of our Saviour, a

thousand dollars were given in Rome for Spanish sheep. When the barbarians inundated Italy, these fine-wool sheep were all swept away; but they remained in Spain. They were cultivated by the Moors in the mountains of Spain, which were almost inaccessible, and not reached by the hordes of Huns and other Northern barbarians, which had laid waste the greater portion of the Roman possessions. They continued to be nourished there by the Moors, who were very much advanced in arts; and farther on were found there as the Spanish merino. So that the Spanish merino which we now have, if not the only, is by far the most important relic that we have to-day which has come down to us from Greek and Roman material civilization. We have here a direct inheritance from the material wealth of the Old World civilization.

SOME MINUTE-BOOKS OF THE TIME OF CHARLES II.

Of the High Court of Commission Laud was the Chief Judge and moving spirit, and from the punishments inflicted by it, we see what were the grievances complained of, and the light in which they were regarded. Turning over the pages of these minute-books, we read how certain vestrymen were fined 10 pounds for their conduct in publishing a new table of church fees; how the King's printers were fined £300 "for errors in printing the Bible;" how one Nathaniel Barnard was fined £1,000 for seditious preaching at St. Mary's College, Cambridge; how the Lady Eleanor Touchet was fined £300 for publishing "fanatical pamphlets;" how Amy Green was fined £2,000 "subject to consideration for notorious adultery;" how John Levercock, clerk, was imprisoned in Bridewell for "preaching in London without license, and leading a vicious life;" how Henry Deane, of Greenwich, fisherman, was committed to Newgate for "receiving men and young women to be transported beyond seas without leave." And then we read the punishments and penances that were inflicted upon men guilty of flagrant immorality; of contempt of court and refusal to pay wages to their curates; of preaching after deposition and degradation; of building houses upon consecrated land; of cock-fighting taking place in front of the communion-table before an admiring audience of villagers; of hindering the officers of the court in the performance of their duty; of circulating Popish tracts and the like; records of offenses which afford us no little information as to the state of morality and the social customs of the age.—*Westminster Magazine*.

CESAR AND REVOLUTION.

The consulship of Caesar was the last chance for the Roman aristocracy. He was not a revolutionist. Revolutions are the last desperate remedy when all else has failed. They may create as many evils as they cure, and wise men always hate them. But if revolution was to be escaped, reform was inevitable, and it was for the senate to choose between the alternatives. Could the noble lords have known then, in that their day, the things that belonged to their peace—could they have forgotten their fish ponds and their game preserves, and have remembered that, as the rulers of the civilized world, they had duties which the eternal order of nature would exact at their hands, the shaken constitution might again have regained its stability, and the forms and even the reality of the republic might have continued for another century. It was not to be. Had the Senate been capable of using the opportunity, they would long before have undertaken a reformation for themselves. Even had their eyes been opened, there were disintegrating forces at work which the highest political wisdom could do no more than arrest; and little good is really effected by prolonging artificially the lives of either constitutions or individuals beyond their natural period. From the time when Rome became an empire, mistress of provinces to which she was unable to extend her own liberties, days of her self-government were numbered. A homogeneous and vigorous people may manage their own affairs under a popular constitution so long as their personal characters remain undegenerate. Parliaments and Senates may represent the general will of the community, and may pass laws and administer them as public sentiment approves. But such bodies can preside successfully only among subjects who are directly represented in them. They are too ignorant, too selfish, too divided, to govern others; and imperial aspirations draw after them, by obvious necessity, an imperial rule. Caesar may have known this in his heart, yet the most far-seeing statesman will not so trust his own misgivings as to refuse to hope that the regeneration of the institutions into

which he is born. He will determine that justice shall be done. Justice is the essence of government, and without justice all forms, democratic or monarchical, are tyrannies alike. But he will work with the existing methods till the inadequacy of them has been proved beyond dispute. Constitutions are never overthrown till they have pronounced sentence on themselves.—*J. A. Froude*.

CRIMINAL STATISTICS OF FRANCE.

The official report addressed to the President of the Republic in reference to the administration of justice, in criminal causes in France and Algeria in 1877 has recently been published, and shows that the number of persons accused and tried before the criminal courts was 4413, of whom 3680 were men, and 733 women. The figures showing the civil condition of the prisoners are calculated to throw a curious light on the relations between the celibate and married state on the one hand, and crime on the other.

The result is, indeed, strikingly in favor of the wedded as compared with the single condition. Thus, it is found that, while the proportion of unmarried persons tried for the gravest class of crimes is thirty-three in every 100,000, there were among the married, the widows and the widowers only eleven in every 100,000. The country, too, would seem, so far as these statistics go, to enjoy a purer atmosphere in a moral as well as a physical sense as compared with the cities of France; for while the towns furnish 17 prisoners from every 100,000 of their population, the country afforded less than one-half, namely, only 8 per 100,000. It may, however, be remarked that, as villager or peasant who has gravely transgressed the law generally shuns the locality where everybody knows him and his misdoing, and, accordingly, seeks the cities, while there is little or no compensating movement of city criminals to the rural districts, the towns probably have placed to their account in the figures here quoted part of the sins which properly belong to the country. As regards education, the statistics do not enable us to state anything more definite as to its relations to crime than that it appears to have no effect in preserving men and women from the commission of the gravest descriptions of crime. Of the 4413 prisoners in 1877, as many as 2864 were returned as able to read and write, while 177 had received a higher education; only 1372 of the prisoners were unable either to read or write. There were 31 persons sentenced to death, but only 12 were executed. Of persons charged with capital crimes 33 per cent. of the women were acquitted; but only 19 per cent. of the men so charged escaped condemnation. The Paris police in 1877 took into custody 35,083 persons, 30,794 of whom were males and 4289 females, of whom upward of one-fourth were under 21 years of age and upward of two-fifths had been previously convicted. The number of suicides in France in 1877 was 5922, of whom 21 per cent. were females. Among unmarried persons, there were twenty-eight suicides to every 100,000, while in the same number of married persons there were only 18; but among the widows and widowers the proportion was 31 to every 100,000. Suicide is far more frequent in the towns than in the country, the proportion being 23 and 13 in every 100,000 persons respectively. Among men, it is remarked that suicide is more common as age increases. As regards the causes to which self-destruction is attributed, of the total number of cases, 5922, the report assigns 1794 to lunacy or diseases of the brain, 855 to domestic troubles, 837 to physical suffering, 701 to drink and drunkenness, 688 to poverty, 235 to love, jealousy, or dissipation, and 229 to the desire to escape the penal consequences of transgression of the law.—*London Times*.

STRICTEST MONASTERY IN THE WORLD.

During 800 years no woman is known to have entered the grounds of the Monastery of Oamaldoli, Italy, except one, when a Princess of the house of Medici, who had a great desire to behold the place, disguised herself in men's clothing, and was admitted. But so stricken with remorse was she on beholding the sacred spot, that she hastened to the Pope to confess her fault, and, as a penance for it, was commanded to build a new cottage in the enclosure, which she did. This monastery is one of the few institutions of the kind suffered to remain in Italy. A recent visitor says that what are called cells are comfortable little dwellings. Each is surrounded by a wall and has its garden, twenty feet square. A little piazza, with the trunk of a tree planted and squared for a bench as its only furniture, runs along the side of the house. Entering the door, you find yourself in a brick paved vestibule, with an empty chamber, where a spring of water is flowing into a basin, on the left, and the liv-

ing rooms on the right. These consist of a study just large enough for one person to enter and sit down, a dining and sleeping room, with the bed built in the wall in the fashion of a ship's berth. A small table, two chairs and a cupboard complete the furnishing. Food is passed to the occupant through a hole in the outer wall, all being prepared in a common kitchen and brought to the hermits once a day. They never eat meat, and their portion of fish on all but fast days consists of six ounces of fresh, or four of salt fish.

Selections.

The jest that gives pain is no jest.

Flattery is a false coin which has circulation only through our vanity.

The veil which covers the hand of futurity is woven by the hand of mercy.

Hidden virtue is often despised, inasmuch as nothing extols it in our eyes.

God had one Son on earth without sin, but never one without suffering.—*Augustine*.

God often afflicts His people to bring them nearer and keep them nearer to Himself, to make earth less attractive and heaven more desirable.

As no temporal blessing is good enough to be a sign of eternal election; so no temporal affliction is bad enough to be an evidence of reprobation.—*Arrowsmith*.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

He that hath many things to trust to is in suspense which he should take hold of; but where there is but one left, with what greediness will he clasp hold of that. God cuts down worldly props that we may make Him our stay.—*Charnock*.

No man has a right to complain of his lot, or of the times, or to call upon society to help him, until he has done all he can to help himself by industry and fidelity in the place and calling where he is. And he who does this will seldom have cause to complain.

Generally speaking, a man cannot have a worse or more tyrannical master than himself. As our habits and luxuries domineer over us the moment we are in a situation to indulge them, few people are so dependent as the independent. Poverty and subjection debar us from many vices, by the impossibility of giving way to things. When we are rich, and free from the domination of others, we are corrupted and oppressed by ourselves.

Science and Art.

The latest of Rogers' efforts in the way of *secretary is entitled "The Balcony."* It represents two wandering musicians and dog, beneath a balcony on which stands a lady holding her little son as the latter drops a coin into the uplifted hat of the boy. The idea is effectively worked out, and the expressions are so exceedingly natural, that the work easily tells its own story.

A SECRET ART DISCOVERED.—The Chinese process of welding cracked cast-iron wares with molten iron is thus described in the *Iron Age*: "In the case, for example, of a cast-iron pan requiring such treatment, the operator commences by slightly breaking the edges of the fracture with a hammer, in order to enlarge the fissures, after which the fractured pieces are placed and held in proper position by means of wooden braces. The pan being ready, a clay crucible, charged with pieces of iron, is laid on ignited charcoal in a small portable furnace of sheet-iron, provided with a horizontal bellows. As soon as the iron in the crucible is melted, it is poured on a layer of partly-charred husks of rough rice, spread on a pad of folded cloth, to prevent the sudden cooling of the metal. While yet liquid the metal is forced with a jerk into the fissures and a paper rubber is pressed over the obtruding metal inside the vessel, making a strong and thorough job."

THE AURORA BOREALIS.—Herr Esmark, who has spent many years in surveying the northern lights, says: "The aurora is never seen during extreme cold or northerly winds, but appears when an ordinary arctic temperature is raised by southerly and westerly winds, and is generally followed by snow. In the southeastern part of Norway it seems to be especially caused by southeasterly winds, which are there very moist and warm. Its appearance is always accompanied by a falling barometer. In my opinion, the phenomenon is due to the following causes: When a wind laden with warmth, moisture and electricity comes in contact with a body of cold air, the moisture is converted into snow, the warmth and electricity are thereby released, and the aurora is the result of the disturbances. The northern lights cannot occur in very high latitudes, because the warm, moist air is cooled long before it reaches them." In this way Herr Esmark would account for the splendid appearance of the aurora in Northern Norway, where the sea winds, bringing warmth, moisture and electricity from the ocean, are met by cold land wind from the interior.

Messrs. Lottin, Bravats and Siljeström, who spent a winter at Bösekon, in Alten (lat. 70 deg. N.), saw the northern lights 160 times in 210 nights. The determination of the chemical elements involved by means of spectrum analysis is by no means the least of the numerous scientific results to be derived from arctic exploration.

An illustrated Lord's Prayer picture, from a pen drawing by Delwin F. Brown, P. O. Box 3061, New York, sold only by agents, has, in our view, more than ordinary merit as a work of art. It is a fine engraving, upon which much time, care and money have been spent, and the details of the work will furnish a fine study for those interested in such matters. The central figure—the face of our Saviour—is one of marvellous power and beauty. This, and the faces of the twelve Apostles, forming the border of the piece, are faithful copies of Leonardo Da Vinci's famous picture of the Last Supper, reproducing with the softest and most perfect shadings, the conception and characteristic expressions of the original.

A new serial story, *Adam and Eve* by the author of "Dorothy Fox," "Hero Carthaw," etc. will be begun in December. To all new subscribers for 1880, the six numbers of 1879, which contain parts of Mrs. Oliphant's new story, and also the opening chapters of "Adam and Eve," will be sent gratis. The present is therefore, a good time to subscribe.

Prayer, in ornamental letters of various original designs and exquisite finish, are an interesting study of art in themselves; while appropriately distributed among these, miniature groups and scenes of marked events of our Saviour's life copied from the great Masters—five of them from Raphael's celebrated designs—form a harmonious completion of this unique, beautiful, and truly wonderful work. The faces of our Lord and His Apostles alone, so finely copied, would be a treasure in any house, and worth the full price of the subscription.

Personal.

General Grant will be fifty-eight years of age on the 27th of next April.

Dr. Ives Buddington, a distinguished divine of New York, died last week of Cancer.

Victor Hugo is 77, gray and wrinkled, but he looks strong, and but for grayness would pass for 50.

Jean Ingelow is a small, slight woman, perhaps forty years of age, with a pleasant manner, and a quiet, somewhat timid smile. Her eyes are bright and expressive, her hair tinged with gray.

During the visit of General and Mrs. Grant to the Comstock, Colonel Fair presented her with a solid brick of gold and silver four inches long and two and a half wide. He also gave her a small vial containing ore which was one-half his earnings for his first day's work in California in 1849. In value it was about \$40, and, as a memento of by-gone days, had a peculiar interest.

Books and Periodicals.

LADY SYBIL'S CHOICE: A TALE OF THE CRUSADES. By Emily Sarah Holt, author of "Mistress Margery," "Sister Rose," etc. New York: Robert Carter & Brothers, 530 Broadway. Pp. 342. Price \$1.50.

Miss Holt is quite a prolific writer. Among her various productions, her historical tales are perhaps the most prominent. They are written in a very lucid and forcible style, and incorporate in them a large amount of historical information. The present volume is the twelfth in this important series. The material for it, as the title indicates, is gathered from one of the most prolific and eventful periods in the history of the Christian religion. The holy war carried forward by the Christian powers in the eleventh, twelfth and thirteenth centuries, for the recovery of the Holy Land from the Mahomedans, generally known as the Crusades, are rich in thrilling incidents, and some of the most noteworthy of these, the present writer gives to the public in a truly graphic and forcible form. As a superior production of its kind, the work will be read with interest and pleasure by persons of refined literary taste.

THE SECOND COMING OF THE LORD: ITS CAUSE, SIGNS, AND EFFECTS. By Rev. Chauncey Giles, author of "Man as a Spiritual Being," "The Incarnation and Atonement," "Heavenly Blessedness," etc. Philadelphia: J. B. Lippincott & Co. London: 16 Southampton Street, Covent Garden. 1879. Pp. 264.

The author of this work has obtained considerable notoriety in this city, by his recent lectures on the Second Coming of Christ, for the delivery of which the use of the Christian Association Hall was refused, and the pupils of one of our Baptist churches thereupon proffered him. That he possesses more than ordinary literary talent, no one of cultivated taste can deny, who will listen to his discourses, or carefully read his predictions. The work before us is alone sufficient evidence of this fact. It is written with marked ability, and evinces supreme devotion to the system of religious teaching the author has espoused. He is a great admirer, as well as devoted disciple of Swedenborg.

With much that is advanced in these lectures, no unprejudiced mind, familiar with the teachings of the word of God, can fail to concur. The Scriptures evidently contain in them more than appears to the unprejudiced reader, from the superficial perusal of the mere letter of the word. To enter fully into the spirit of any writings, the mind and heart must be more or less in harmony with their teachings; and this, in a stronger and deeper sense, is especially the case with the word of God. It is impossible for an unprejudiced reader to enter into the teachings of the Scriptures, so as properly to understand and appreciate their contents. It cannot be expected of one, devoid of a poetical taste, to evince any sympathy with poetical productions, or to form any correct judgment of their intrinsic merits. The same principle holds in reference to the sacred Scriptures.

The general truth here predicated none can deny. But when it is carried to the extent it is in the Swedenborgian system, our cooler judgment must come to a halt; and especially is this the case, when it is claimed, that the power of the author of this system to enter into and unfold the internal sense of the Scriptures, is the result of a special divine revelation. Of course, the view of the Second Coming of Christ, presented and advocated in these lectures, is that which belongs to the peculiar system to which we refer. According to it, the period of His First Coming closed about a century ago. That of the Second Coming commenced at that time, the age of Swedenborg, and prevails at the present day. The course of the Christian world is divided into cycles or ages, which follow each other in succession, at the close of each of which there is a general judgment, which it is maintained, marked the close of the age recognized as the First Coming of Christ.

To those who wish to obtain some insight into the peculiarities of the Swedenborgian system, we commend the perusal of this work. Our limits will not allow us to enter further into particulars. We may say in a general way, we have never had any sympathy with the fanciful teachings of Swedenborg. We have always felt, in perusing his works, which feeling has been vividly revived by the reading of the present lectures, the painful absence of a proper recognition of the relation of Christ to fallen humanity, as the great and only Saviour and Deliverer from the ruin, in which it became involved through the fall. F.

LITTELLE

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER,
Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, DECEMBER 10, 1879.

REPORT OF THE PEACE COMMISSION.

The Peace Commission closed its labors on the evening of the third inst., and the Pastoral Letter it issued will be found on our first page. The document will speak for itself, and we will make no comment upon it.

There may be different opinions upon this or that feature of it, as the Commissioners say, "Some wishing for more and others for less," but as a basis upon which all can agree, it will give very general satisfaction.

We doubt very

much whether any man who complains of it has a temper of mind that would have enabled him to have done better.

The Commission was made up of those

who are among our best men, and the

fact that some of them have been regarded

as holding extreme and diverse views,

makes their agreement all the more

wonderful and valuable.

If men less

pronounced in their opinions had been

chosen, or if minorities had not been re-

spected in the district Synods, the articles

formulated would not have been worth

half as much.

We congratulate the Commissioners

and the Church upon the result of their

labors, and begin to hope that a new era

of good will and harmonious action is

really opening before us.

We confess that we have been agreeably surprised

at the unanimous adoption of the report.

We think this is more the result of

prayer than of argument.

And many a

hard-working minister will be encouraged

in the belief that all our difficulties

may be healed through the gracious in-

fluence of the Holy Spirit.

And now what shall we render unto

the Lord for all His benefits? Would

it not be fitting for the Church, to mark

the New Year, by contributing \$10,000

extra, to missions? Half of this the

Foreign Board need to start their work

in Japan, the rest would relieve the

wants of our half starved men in the

Home Field, or give us a start—say in

Boston. The sum is small, perhaps too

small, for a rich Church like our own,

but the people could give it with ease, and

it would be but an earnest of the future.

Do it this year, and every one will be

anxious to do twice as much next year.

TEACHING US HISTORY.

The *Catholic Standard* is fairly standing on its ear this week in regard to an article that appeared in our last issue. The full column it gives us is not marked by the dignity of calm, conscious strength, but shows the irritability of a novice. The italics and capitals, that abound in the effort to give "Plain answers to the shallow sophisms" of the "MESSENGER," are like the raps of a young orator's knuckles upon a table. The attempt at emphasis shows, the impotent rage of the speaker, without adding to his argument. We give a specimen or two.

In reply to a question asked by the MESSENGER, the *Standard* says: "Yes, 'the Reformation of the sixteenth century' was 'an epoch in the history of the Roman Catholic Church,' in just the same way that the betrayal of our Saviour by JUDAS ISCARION, one of the Apostles, was 'an epoch' in the life of our Divine LORD; and just in the same way that the revolt of Satan and his followers was 'an epoch in the history of heaven.'"

But the MESSENGER had asked: "The moral and religious forces—which issued in the protest . . . against the errors and abuses and tyranny of the Papal hierarchy originated, grew, and ripened, where?"

In reply to this the *Standard* says: "The MESSENGER evidently thinks the

proper answer would be: In the Roman Catholic Church. Well, we won't take the trouble to point out the plain distinction that must be made between the Church and faithless wicked members of the Church. We simply instruct the MESSENGER, that what 'abuses and tyranny' existed in the fifteenth and sixteenth centuries, chiefly grew out of the action and non-action of bad priests and bad bishops, foisted and forced into their offices in the Church by *secular* rulers and kept there for the furtherance of their own wicked purposes, and against the wishes, and intention, and frequent urgent remonstrances of 'the Papal hierarchy,' and furthermore that 'the protest' which culminated in 'the so-called' Reformation, 'originated and grew' in the Catholic Church of the fifteenth and sixteenth centuries, in the same sense and manner, and in no other, in which heretics and schismatics at Corinth and elsewhere, in the Apostolic age, 'protested' against the pretended 'errors and tyranny' of St. PAUL and St. JOHN and other Apostles."

That is given in the way of argument, and it admits a great deal, but unfortunately for the "distinction;" the Popes, who professed to be the unerring representatives of Christ, and to express the mind of the Church, were as bad as the priests and bishops. And not to go back farther, or to quote a less familiar instance, we never heard a Romanist admit that Leo X, who authorized the barter of souls for money, was foisted into the Papal chair, by *secular* rulers. That is a little thin.

In regard to the people at Corinth, the case would have been analogous, if St. Paul and St. John had been guilty of drunkenness at the communion, and of trying to sell the Holy Ghost for filthy lucre. In that case, another class of people would have "protested," and God would have justified them as He did fifteen hundred years later.

But we have no more time or space to write about the "historical facts" the *Standard* would have us study, and we dismiss the subject.

SUNDAY-SCHOOL LESSONS.

A correspondent in last week's MESSENGER, raises the question, whether it would not be well for our Church to fall in with the tide of Sunday-school work so far, as to adopt the International Lessons with some modifications, at least. There is, as the writer says, something pleasing in these general movements, and it may be, that we have been too much disposed to keep aloof from some of them. But our ministers and people are by no means of one mind in regard to the one now under consideration.

With all that has been said on the subject, there is no branch of the Church that has risen to a higher catholicity than our own. The fear in the minds of some, is, that we have so submerged our denominational life in the general truths of Christianity, that our clear-cut faith and work are not recognized. But we do not see our way out of this over the road our brother proposes.

The International series of Sunday-school lessons did not strike our pastors and people favorably when first announced, and we do not know that the difficulties have been overcome. The movement had some elements of a "ring," that was not only to reap large profits from extended publications, but to exercise a tremendous influence upon the minds of those whom the lessons were to reach. No minister cared to have his own teachings superseded by any far-off man, who, under the cover of evangelical religion, could put his unchallenged thoughts and theories into the minds of the young.

And then, unless, we have been sadly misinformed, Dr. Vincent, the head-centre of the International series, declared, that one object of his work was to break down the Church year. This has proved to be up-hill work. The effort to crowd out Christmas, by having some other topic than the Birth of Christ studied about the twenty-fifth of December, has signally failed; for the historical fact of the Incarnation will force itself upon the mind at that time, in spite of all that men can do. And so there have been not only less palpable efforts in that direction, but positive concessions, as our correspondent has well said. The truth is, the self-adjusting power of a historical Christianity, is

asserting itself. While those, who have not adopted the International series, are asking whether they should now do so, those who have done so are wondering whether these lessons are best after all. It is a grave question with such men as William E. Dodge, of New York, whom we lately quoted, whether it would not be better to abandon Sunday-school Union Questions and Lesson Leaves of every kind, and go back to the old catechisms. In this ebb and flow of the tide, it would be well, at least, to take our bearings, and see if we would float more safely upon the wave that others, in their experience, are beginning to distrust.

We have had opportunity to observe, that the uniformity which the International Lessons claim to have brought about, is more apparent than real. These lessons are used throughout, only by what may be called union schools, as a kind of compromise. Most denominations, while taking the same subject for particular days, have their own comments, the exegesis being diverse and often contradictory. But this requires the same labor and expense that any other subject would, so that unless something is to be received as already prepared, nothing would be saved in that way.

We do not know, that any one in our Church would regard this ready-made clothing as the best. It is conceded, that there must be altering and fitting, and that it would be just as easy to make a new garment. We predict that the task of adapting the International Series to the Church Year will be greater than most people imagine, and the man who attempts the daring two horse act, will be apt to acknowledge that some things are easier talked about than done.

If there is a demand for something different from what we have now, it will not be met by a mere change of subjects.

THE "MESSENGER" IN MARYLAND.

In our last issue, we referred to the fact, that our General Agent, Mr. H. K. Binkley, was canvassing in the Mt. Moriah and Boonsboro charges, Washington county, Md., with encouraging success, and promised to present the result to our readers, as soon as it should be known. In the former charge, of which the Rev. A. C. Geary is pastor, thirty-six new subscribers have been secured, which increases the number of subscribers in the charge to sixty-six copies. The membership in the whole charge is one hundred and seventy-eight. Of the whole number of papers circulating in the charge, thirty-five copies are taken in the Keedysville congregation, which embraces a membership of seventy. The paper goes into every family in the congregation, with two or three exceptions. This must be set down as, at present, the banner charge, and especially, the Keedysville congregation, as relates to the circulation of the "Messenger."

The Agent obtained seventeen new subscribers in the Boonsboro charge, of which the Rev. S. S. Miller is pastor. These, added to those previously receiving the paper in the charge, increase the list there to quite a respectable number.

The Agent has also just finished his work in the Clearspring charge, Rev. W. Goodrich, pastor, and has returned thirteen new subscribers from the charge.

It was bad enough to reduce the Divine institution of marriage to a mere civil regulation, but it will be a sad day, beyond computation, when the theory of the court, as given above, comes to prevail practically. It will not only bring confusion, as far as relations and rights are concerned, but afford the cover for irregularities which no set of judges on the bench can rectify. Let young men and women once come to the conclusion that, under judicial sanction, they can make private agreements and call themselves married, and one of the safeguards of society will be taken away. Cannot those, whose prejudice leads them to assume that all forms are useless, see where their logic would land them?

AN UNSPOKEN SPEECH.

The following, or something like it, would have been delivered at the Synod of the Potomac, had not sufficient reasons prevented:

Mr. President:—Of the subjects which have risen to special prominence before this Synod, there is, in my humble judgment, none more important than the one which has claimed your attention for the last two days. And it is evident, from all that has been said, that Mercersburg College is not a stranger to this reverend body.

It is a young college, but it has sprung from an old root,—old Marshall College,—and the old mother, before her departure, bequeathed to her proud sons an undying remembrance of the ancient seat of learning, her sacred groves,—Academie umbra sacra,—of the struggles for the mastery of knowledge, and the triumphs over her awful mysteries. The old institution was not torn up by the roots when removed to Lancaster, but was cut off and planted, as certain kinds of trees are planted, leaving the roots behind. So from the old root, here has shot up a beautiful young tree, that has already called forth many expressions of admiration; and so vigorous has been its young life, that for one decade it has lived with nothing to support it but its own energy and the favor of heaven.

But even heaven itself cannot, or will not, furnish the temporal means necessary to conduct an enterprise, except through the ordinary visible channels. And so, when Mercersburg College, after a brave struggle for life, being borne down by financial distress, having first become an adopted child of this Synod, comes to her for help, casting itself prostrate, wearied and exhausted at her feet—shall the appeal be made in vain?

Not so,—if I rightly interpret the utterances from every part of this house. Aged and venerable men, whose career in the Church militant is nearly closed, have lifted up their voices in solemn appeal to this body to adopt measures by which the college may be saved to the Reformed Church. In touching words they have referred to the old classic ground and halls, about which cluster

some of the most sacred associations of their lives. Shall the halls, that were honored by men, whose names are known to the whole scientific and theological world, become gloomy dens of owls and bats, or be banished to profane uses? These venerable men say no! These strong men, in the prime of life, say no! And these valiant young men say, no! With one voice they say, that the sheriff's hammer shall not fall and strike the knell of death over that consecrated temple of learning.

And I join them in this emphatic decision. For, consider the work this college has done during its few years of existence—exceeding the expectations of its founders and friends. It has been from the first the shining light of this new Synod. Without it, this Synod would have no existence, except as part of the Synod of the United States. Without it, there could not have been enough enthusiasm aroused to accomplish such object. And see what it did for the cause of Christian education without synodical help, except an occasional nod of approval—even before the Synod, timidly and half suspiciously, extended her arms to embrace the college as her own. Fifty-nine alumni constitute the galaxy of witnesses, who bear willing and true testimony to the efficiency and high character of that institution of learning;

and that, not only by words, but much more, by deeds. Nearly half of these have either entered the holy ministry, or are preparing to do so. And right before you, Mr. President, here on the floor of Synod, are at least ten of those alumni, who are faithful and efficient pastors, workmen in the Lord's house that need not be ashamed, and of whom we may be proud, a very host in Zion, and well known for their zeal and devotion as servants of the Lord. Here they are, trembling, and yet hoping, for the ark of their cherished alma mater, and looking to this Synod to stay the hand of execution, and save what is so dear to their hearts, and place it on an immovable foundation. The college is theirs and ours; the honored young mother of her alumni, and the recently adopted daughter of this Synod. If you permit it to sink to the bottom under its no longer bearable load, you blot out the Sun of our synodical heritage: but if you save and nourish it, you save and give strength to the right arm of this ecclesiastical body.

K.

NOT A DUN.

We respectfully ask our subscribers to look at the date affixed to their names, on the tab containing their address. This will indicate to many of them, that their subscription expires with the close of the year; and in all such cases, as well as in other cases where one or more previous year's arrearages also are due, they will oblige us much by prompt renewals, as well as the payment of all arrearages. Where no authorized agent is at hand, they can remit by registered letter, or post office order, forwarded to the address of "Reformed Church Publication Board," 907 Arch Street, Philadelphia.

F.

Notes and Quotes.

The crowded state of our columns has compelled us to set back a great deal of matter already in type. The Pastoral letter of the Peace Commission will be of greatest interest this week.

The *New York Evangelist* in announcing the late Thanksgiving service, at Dr. Vincent's Church—the Church of the Covenant—gave as parts of the order of worship the "Invocation," the people rising; the "Te Deum;" and the responsive reading of Psalms 115 to the 7th verse of 117; the oral participation of the people; the worship we find is becoming quite common among Presbyterians.

At a late meeting of the ministerial association of Boston, Dr. Withrow read a paper in which he laid down the following proposition, to wit: "That Evangelists who labor among churches which are provided with pastors, are not helpful to the work of genuine gatherings. A good pastor is likely to be the most powerful and effective preacher in his own pulpit, and the best guide of inquiring souls." To this conviction almost unanimous consent was given.

An observant Scotchman, passing lately through this city, east, from the plains of America to Glasgow, remarked incidentally to a friend upon the apparent thirst of Salt Lake City. The place itself is beautiful, and the tribute by which this is kept up, is a strong illustration of what can be done by systematic contributions. The traveler became acquainted with the Tithe Master of the community, and learned that one-tenth of the price of every animal and of every head of cabbage, brought to the market was held back to pay the expenses of the Mormon Temple, and to support the institutions established by Brigham Young. This tax is paid immediately and cheerfully, from a sense of "religious" duty, and the whole subject teaches two lessons, namely; that apparent outward prosperity may comport with inward corruption, and that Pagans may put Christians to shame by the regular sacrifices made for what they call principle. Those who have the pure religion of Jesus, if in earnest, should do much more. Yet what a rumpus would be raised if any such demand were made outside of the Romish church.

THE MESSENGER.

SUNDAY SCHOOL CONVENTION IN MARYLAND.

The District Sunday School Convention, embracing Baltimore city and Frederick county, Md., held a meeting at Adamstown, Frederick county, commencing on Wednesday afternoon, Nov. 13th, and closing on the following Thursday evening. Rev. Dr. G. L. Staley, Dr. E. R. Eschbach, T. F. Hoffmeier, N. H. Skyles, A. Shulenberger and M. L. Fitor; and Elders John S. Lakin, E. Zimmerman, and Fenton J. Thomas were present; also Rev. S. S. Miller, of the Washington county District. Rev. Dr. G. L. Staley was elected President, and Rev. M. L. Fitor, Secretary of the Convention.

The opening services on Wednesday afternoon were conducted by the Rev. Dr. E. R. Eschbach. The "Importance of Early Religious Instruction," was the topic discussed during the afternoon. The discussion was opened by Rev. M. L. Fitor, and participated in by all the ministers present. In the evening, the "Duty of Church Members to the Congregation and to the Pastor," was discussed. Rev. A. Shulenberger opened the discussion, and was followed by the most of the members of the Convention. The name of Elder T. Dutrow, of the Frederick congregation, who was present, was added to the roll of members.

On Thursday afternoon, "Sunday School Music and Worship," was the subject of discussion, which was opened by Rev. Dr. G. L. Staley. Two topics were discussed in the evening: "Overgrown Charges, their Evils and Remedy," opened by Rev. T. F. Hoffmeier; and "Missions," opened by the Rev. Dr. E. R. Eschbach. At the close of the Convention, the usual vote of thanks was adopted. The discussions throughout were earnest, and created much interest. Quite respectable congregations were present, notwithstanding the inclemency of the weather.

A MISSIONARY LETTER.

Dear Bro. Fox: I hope you have received my letter of Sept. last. We held a missionary conference in Portland, and there dedicated the Reformed Church. Bro. Mechtersheimer stopped with me four weeks awaiting his missionary appropriation from the Board. Oh, how long must a missionary wait for his bread money in the Reformed Church!! He now has returned to Walla Walla, with two dollars in his pocket! to begin anew his arduous task. Wonder whether God will prosper a church that treats its missionaries thus?

Since our meeting in Portland, my congregation at Salem has petitioned the Board for \$600 to aid in the building of a church at the Capital of Oregon. It now lies in the hands of the Board whether we shall have a church at Salem or not. Please do for us what you can.

I have been collecting for the building of a frame church at Silverton, and work will begin here soon. My people at Salem contributed well toward the object. One of our members at Silverton gave the building lot, and the whole congregation is united in the enterprise. Bro. Mechtersheimer accompanied me to an other mission station, Santiam, and we were encouraged by the people to soon renew our visit.

Chrischona will not send any ministers out here, because we (the Reformed Church) don't support them; we tried it with Walla Walla to our grief. Ever the same refrain: No prompt support, and ever reduction. It is enough to despair and give up, but God is faithful. How about the communion service promised to us? Will it be furnished, and will you bring it to Oregon?

Thus far you seem to have had good success in your collecting tour. Don't be discouraged, but go on and procure for Salem at least \$600. I earnestly hope the Board will grant our petition for \$600 toward the building of a house of worship in the City of Salem, the capital of Oregon. In a few months more you may hear good news from our congregation in Silverton.

N. B.—If I don't soon get my long expected missionary appropriation from the Board, I shall have to quit.

J. MUELLHAUPT.

SYNOD OF THE POTOMAC.

SPECIAL COLLECTIONS FOR HOME MISSIONS.

During its late meeting in Frederick City, Md., the Synod of the Potomac passed a resolution urgently requesting all the churches within its bounds to lift a special collection for the relief of our suffering missionaries, during the present season of Advent, or the approaching Epiphany season. Just before final adjournment, the Synod also instructed the undersigned to call the attention of the pastors and churches to the foregoing action of the Synod, through the columns of *THE MESSENGER*. This is hereby cheerfully done.

The following plain facts challenge attention: 1. A special collection for Home Missions has thus been directed to be lifted by each and every congregation in the bounds of the Potomac Synod, during the present month, or the first three weeks of next month.

2. Each pastor and every consistory under the jurisdiction of the Synod, is charged to assist in carrying out this request. The poorer congregations as well as the richer ones are included. If the pastor be remiss, the elders, and deacons, and members must urge him to attend to the matter. Let it not be said of this, as it was of the action of the previous Synod ordering a special collection for a specific purpose, that not a dozen of the pastors attended to the duty enjoined. This collection is to be general—in every Church—in each and every portion or part of the Synod. None are exempt.

3. No one voting to the contrary, the action of Synod calling for the special collections for Home Missions was adopted unanimously. It was the unanimous action of the Synod. Will the request be obeyed with the same unanimity? The Church will wait to see who vote one thing, and do another. In other words, who vow, and try not even to perform. Would it be honest? Would it be honorable? Better is it that thou shouldest vow and not pay, than that thou shouldest vow and not pay. Will it not be mockery before Heaven to pass a resolution of the kind, and not make a most earnest, united effort to carry it into execution? Members of the Synod, we have passed the resolution, and it has gone upon our record, and soon it will be printed in our Minutes, let us then for the sake of consistency, if for no other reason, make a joint, vigorous attempt, at least, to do what our resolution implies, if it means anything. If the Apostles of our

Lord Jesus Christ had a book of *Resolutions*, it certainly has failed to come down to our day; but an inspired book called "THE ACTS of the Apostles" has been handed down through the intervening ages, and is before us for our instruction and guidance.

4. Let the collections, as soon as lifted, be transmitted to the Treasurer of the Tri-Synod Board of Missions at Harrisburg; or, if the order of your respective Classis makes it necessary to send the money to the Treasurer of Classis, do so, and let him forward it to the proper Treasurer, with delay.

Although not authorized to say so, we think that each pastoral charge can properly claim a credit for the amount of its special collections, taken at this time, upon any apportionment or pledge resting upon it for Home Missions. There need be no trouble here. Funds to pay the missionaries is what is wanted. And should the whole amount apportioned to the Synod be raised by this effort, so much the better, surely.

Lastly. The result is anxiously watched for—is patiently awaited. May it be grand!

STATED CLERK OF SYNOD.

December 5th, 1879.

SYNOD OF THE POTOMAC.

ABSTRACT OF PROCEEDINGS.

[Concluded].

Tuesday Evening.

The election for members of the various Boards of Synod was held at the opening of this evening's session, Revs. W. F. Colliflower, S. S. Miller, C. G. Fisher, and J. M. Motter acting as tellers. The election resulted in the choice of Revs. W. Goodrich, A. J. Heller, and Elder J. Heyser as members of the Board of Education for the term of three years; Rev. Dr. Welker as a member of the Synodic Board of Missions for four years; Elder G. S. Griffith as a member of the Sunday School Board for five years, and Rev. D. W. Ebbert for four years; Elder Louis Markell as a Trustee of Synod for five years; Elder G. S. Griffith as a member of the Reformed Church Publication Board for four years; Messrs. Andrew R. Schnebly, Louis Markell, and E. J. Bonebrake, Esq., as Regents of Mercersburg College for three years, and Rev. W. A. Gring for one year; and Revs. Drs. Callender and Welker, and Elders H. Wirt and Dr. L. H. Steiner, *primarii*, and Revs. Drs. Higbee, and Giesner, and Elders J. Taylor Motter and J. P. Reed, Esq., *secundi*, delegates or commissioners to the Peace Conference.

The Committee on Missions reported, making the following apportionments for Home Missions: Zion's and Maryland Classes, each, \$1200.00; Mercersburg Classis, \$1100.00; Virginia Classis, \$300.00; North Carolina Classis, \$100.00; and San Francisco Classis, \$50.00.

In the same connection the following resolutions were adopted:

Resolved, That the churches in the bounds of this Synod are hereby urgently requested to lift a collection for the relief of our missionaries during the approaching Advent or Epiphany season.

Resolved, That this Synod heartily adopts the suggestions of the Superintendent of Missions, and accordingly requests the Classes, at their next annual meetings, to give special attention to the claims of the missionary cause, *urge the importance of systematic benevolence*, the further increase of missionary societies in congregations and Sunday Schools, also missionary festivals, and the adoption of such measures as will tend to secure more promptly the payment of the Classical apportionments, so that the wants of our suffering missionaries may be more promptly met; and our missionary operations be more widely extended.

Resolved, That the Washington City mission be heartily commended to the liberal support of our people, and that the Board of Missions be requested to send a missionary to that field as soon as possible.

Resolved, That this Synod again presents to the Tri-Synod Board of Missions the special claims of the Valley of Virginia, and overtures the Board to extend their missionary work in that direction.

The Committee on the State of Religion and Statistical Reports made their report, which was slightly amended, and then adopted. The report is as follows:

Report on the State of Religion.

It becomes us at all times to be grateful to the Giver of every good and perfect gift, for the numberless blessings, both temporal and spiritual, that He is bestowing upon us; but when convened as a Synod, we should give thanks to God especially on behalf of the churches and congregations under our care "for the grace that is given" them by Jesus Christ, "that in everything they are enriched by Him," . . . "as they come behind in no gift, waiting for the coming of our Lord Jesus Christ." Blessed be the name of the most High God, that, in the gift of His Son, He has with "Him also freely given us all things." In the Church, the body of Christ, the infinite fulness of His grace is always present, because He Himself is present, as He hath promised; "Lo, I am with you always, even unto the end of the world." Nor is the Divine-Human presence merely objective. Christ is not merely present before the members of the Church in the persons of those commissioned by Him to minister in holy things. The word preached by them is *indeed* His word. The holy sacraments administered by them are the holy, visible signs and seals of His grace. In His Person the kingdom of God has come to us in all its gracious and saving power. The new Jerusalem from above has come down to earth. And in this holy city, whose builder and maker is God, we have in the process of fulfillment and actualization all that the prophets have said, and all that is foreshadowed by previous dispensation. This is indeed a ground of thanksgiving and praise. But not merely upon this ground do we call upon our souls and all that is within us to magnify and praise the name of the Lord. We do praise and thank Him for His presence with us and our people in the sanctuary, and in the means of grace which He hath ordained. We rejoice that the candlestick has not been removed on account of the indifference and unfaithfulness of many; but that, on the contrary, our churches generally, like that of Corinth in the time of St. Paul, have been enriched in all things by the gracious presence of our beloved Lord.

According to the reports placed in our hands, we are authorized to say, that the labors of the ministers of this Synod, (whose lives and healths, with one exception, have been precious in the sight of the Lord,) have been greatly blessed during the past year. The word has been faithfully preached throughout the length and breadth of our ex-

tended territory, and it has had free course, and has been glorified. The outward word has become the inner word by the presence and power of the Holy Ghost. The objective realities of our blessed religion, the incarnation, the life, the death, the resurrection, the ascension, the pentecostal return of our Lord to His Church, have become more and more facts of consciousness amongst our people during the past year.

Christmas, the nativity of Christ, means this, by the Holy Spirit. He is formed in us the hope of glory. His life of toil, suffering, and death, is our life of suffering, and our crucifixion to the world, and of the world unto us. His resurrection from the dead is our resurrection from the grave of sin, and our justification unto life. And as for those who have departed this life, He is their resurrection and their everlasting life. In a word, our people are becoming more and more conscious of the rich contents of their undoubted Christian faith, and hence more and more Christ-like. Hence it is blessed news which we hear from the churches, of the large accessions, of the numbers of children (as well as of believing adults) baptized in the name of the Father, of the Son, and of the Holy Ghost, of the unusually large number confirmed, during the year, in the grace which they received in their baptism, and the unusual interest taken in Sunday School instruction, and catechization as means to this end; and especially the very large increase of the number who partake regularly of the elements of our Saviour's broken body and shed blood. True, mention is made of trials, discouragements, and sufferings; but all things work to gather for good to them that love God, the called according to His purpose. In conclusion, it is our painful and sad duty to note the death of Rev. N. E. Gilds, a member of Synod, which took place in the early part of the present year. An account of the life and labors of our deceased brother will be found in the Report of the Committee on Ministerial Necrology.

Respectfully submitted,

M. KIEFFER, Chairman.

Summary of Statistics.

7 Classes, 127 ministers, 263 congregations, 26,681 members, 15,956 unconfirmed members, 1977 infant baptisms, 230 adult baptisms, 1474 confirmations, 652 received by certificate, 23,120 communicants, 385 dismissed, 4 excommunicated, 99 erasure of names, 729 deaths, 244 Sunday Schools, 16,776 Sunday School scholars, 28 students for the holy ministry, \$11,470.80 contributed for benevolent purposes, and \$89,300.46 raised for local uses.

Wednesday Morning.

The report of the special committee on Sunday School matters, which had been presented at Tuesday evening's session, was taken up and considered at length, and so amended as to consist of the following resolutions:

Resolved, That this Synod accedes to the request of the Synod of the United States, and agrees to elect a committee of one to assist in the selection of Sunday School Lessons for the ensuing year.

Resolved, That Rev. Wm. Rupp be appointed to represent his Synod in the preparation of the Sunday School Lessons, according to the order of the Church Year.

The Committee on Education submitted their report, embracing the following resolutions, which were adopted:

Resolved, That the cause of Beneficiary Education be renewedly commended to the liberality of our members.

Resolved, That this Synod is gratified to learn the continued prosperity of the Theological Seminary at Lancaster.

Resolved, That the request of the Synod of the United States to the Synod of the Potomac to direct the Classes, composing Synod, to appoint some particular time for each pastor to take up a collection in his charge to meet the deficiency in the salaries of the Professors in the Seminary, be and hereby is, commended to the Classes constituting this Synod.

The Treasurer of the Society for the Relief of Disabled Ministers and the Widows of Deceased Ministers of the Reformed Church in the United States, presented to Synod a statement of the condition and operations of the Society, which was received and ordered to be spread upon the Minutes. During the past year the Society paid \$765.00 to three disabled ministers and fifteen widows. Balance in treasury, \$447.45. During the past year, a member of our Church in Western Pennsylvania left to the Society a legacy of \$1000.00—an example worthy of commendation. At the request of the Society, the Synod requested all the churches under its care to take up at least one collection for the Society during the year.

The Committee on Leave of Absence reported, that leave of absence had been granted to a number of ministers and elders.

The Stated Clerk was ordered to have the usual number of copies of the Minutes printed for the use of the Synod.

The Roll was called, and twelve ministers and elders were found absent without permission.

After reading and approving the minutes of the morning session, the Synod, on motion, adjourned a few minutes after 12 o'clock, to meet in General Convention in Woodstock, Va., October 13, A. D. 1870.

The session was concluded by the members of Synod coming around the chancel railing, and joining in singing the Gloria in Excelsis, repeating the Apostles' Creed, the Lord's Prayer, the doxology, and benediction by the President.

Thus ended the largest, the most harmonious, and in some respects, the most important and pleasant meeting of Synod ever held.

W. M. DEATRICK,
Stated Clerk.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

In connection with the fall communions in the Dryland charge, of which the Rev. M. A. Smith is pastor, thirty eight persons were added to the church by confirmation, twenty-three at the Dryland and fifteen at the Nazareth church. The number of communicants at both places was larger than at any previous communion during the pre-ent pastorate.

The communion of the North Susquehanna charge, of which Rev. T. Derr is pastor, a correspondent informs us, were brought to a close on the 23d of November. Fifteen were received into full communion of the church by confirmation. Five at the Salem and ten at the Millinville church. During communion week, the North Branch Sunday School Dis-

trict of East Susquehanna Classis held a convention at Wapwallopen, which was largely attended by the congregation and surrounding community. A Reformed Sunday School convention was a new thing in this charge. Much interest was taken in it, and good results flow from it.

During the past summer, the people of this charge have repaired their parsonage buildings at an expense of several hundred dollars. The Nescopeck congregation have lately surrounded their church and burial ground with an iron fence, costing about four hundred dollars. Peace and good will exist throughout the entire charge.

In connection with the Fall communions held in the Tinicum charge, Rev. G. W. Roth, pastor, twenty-eight persons were added to the church, twenty-five by confirmation, seven of whom received adult baptism, and three by renewal of profession. Six of the number are heads of families. An unusually large number communed in each congregation. The pastor is encouraged in his labors of love.

SYNOD OF THE POTOMAC.

Rev. W. Goodrich, pastor of the Clear Spring, Md., charge, a correspondent informs us, held special services in his church on the 30th of November. It was the occasion of the fourteenth anniversary of his pastorate in the charge, and the twenty-eighth anniversary of his labors in the Christian ministry.

In the morning, he preached from 1 Samuel vii. 12. In the course of his discourse, he gave a brief summary of his ministry, during his fourteen years' labor in the charge. He spoke very feelingly of the changes, which time has wrought during this period. He referred to the condition of the charge when he commenced his labors in it, and to its present condition, and to the many mercies and favors which God had vouchsafed to them as a people. When he came into the charge, it had eighty-seven members; there are now one hundred and eighty names on the communicant roll. Only thirty-nine of the original members survive the changes of time. At the commencement of his pastorate, the charge had no parsonage; neither had the congregation at Clear Spring a building of its own. Now there is a comfortable parsonage, and the congregation has also a neat church edifice.

During the present pastorate two hundred members have been added to the charge by confirmation and certificate. The pastor officiated at one hundred and sixty-three funerals; baptized one hundred and eighty-three infants and adults; and united eighty-three couples in holy matrimony.

In his evening discourse, he spoke more particularly of his ministry of twenty-eight years. He alluded to his three former pastoral charges, first, at Columbia and Marietta, Pennsylvania in which he labored about one year; secondly, at New Providence, Lancaster county, where he labored a year and a half; and thirdly, at Bloomsburg, Columbia county, Pa., which charge he served nearly twelve years.

As a summary of the results of his labor during his entire ministry, he stated, that he had received into the church by confirmation and certificate, six hundred and forty two funeral sermons; baptized five hundred and forty infants and adults, and solemnized two hundred and forty marriages.

The facts given speak for themselves as to the life and labors of him to whom they refer. Truly his life has been an active and efficient ministry, and that he should continue to be highly esteemed by his people, is what might be naturally expected in the circumstances.

PITTSBURGH SYNOD.

The fall communions held in the Beam charge, Somerset county, Pa., Rev. W. H. Bates, pastor were characterized by more than usual interest. The attendance was large, though the

Youth's Department.

KIND WORDS.

BY JUSTIN F. MCARTHY.

By the banks of the river I wandered alone,
And into the pure depths I dropped a small stone,
It sank from my sight ere I went on my way
As the eddying circles were fading away.

I passed by that spot in a day or two more,
And the waters flowed on as I saw them before;
But no ripple came over the surface so clear
To tell that the pebble was still lying there.

So the harsh word from lips, p'rhaps unheeding
will fall,

And sink to some gay heart, tho' tender & vital,
And the pain of that heart seems to pass in a

sigh—
Yet the pang will remain, tho' unseen it may lie.
There is many a rose that is fair to the view,
And many a flow'r that retains its bright hue,

But one drop of care to its core has found way,
So, slowly and sadly, it sinks to decay.

Ah! there's many a heart which is with'ring away,
And many a silent tear falls day by day,

And the solace is sought not of friends who con-
sole,

Tho' the dark surge of sorrow still sweeps o'er the

soul.

Oh! pluck not one petal from out a gay flow'r,
To leave it to wither and die in one hour;

Destroy not the bloom you can never restore,

But cherish it fondly, by day more & more.

Rather speak the kind word to the nigh broken-

hearted;

Shed light on the soul from which joy has de-
parted;

Let the balm of sweet speech on the stricken

heart fall,

Speak kindly to each one, or speak not at all.

THE MURDER OF THE PRINCES IN THE TOWER OF LONDON.

A horseman stood at the gate of the Tower of London, and demanded entrance in the name of the king, Richard III.

On hearing the summons, and the authority claimed by the stranger, the governor, Sir Robert Brackenbury, directed that he should be admitted and deliver his message.

"Read this," said the man, handing a missive sealed with the royal seal.

Sir Thomas read the document hastily, and as he read his face grew troubled. For a long time he was silent; then, addressing the king's messenger, he said, "Know you the contents of this letter?"

"How should I know?" replied the other, evasively.

"The king directs me here," said Sir Thomas, "to do a deed horrible and unworthy of a man. He demands that I should rid him of the two lads now lying in this Tower in my custody."

"And what of that?" said the king's messenger. "Is it not necessary to the country's peace? And will you, Sir Thomas, render so base an ingratitude for the favors you have received at the king's hand by refusing him this service?"

"Not even with the sanction of a king will Thomas Brackenbury hire himself out as a butcher. My office and all I have," he added, "I hold at his majesty's pleasure. He may take them from me if he will, but my hands shall at least stay free from innocent blood!"

With that he bade the messenger return to his master and deliver his reply.

When Richard, away in Gloucestershire, heard of the refusal of the Governor of the Tower to execute his commands, he was very wroth, and vowed he would yet carry out his cruel purpose with regard to his two helpless nephews.

These two boys, the sons of Edward IV., were the principal obstacles to Richard's undisturbed possession of the throne he had usurped. The elder of them, a boy of thirteen, had already been crowned as Edward V., but he was a king in name only. Scarcely had the coronation taken place when his bad uncle, under the pretence of offering his protection, got him into his power, and shut him up, with his young brother Richard, in the Tower, while he himself had plotted for the crown to which he had neither right nor title.

How he succeeded in his evil schemes history has recorded.

By dint of falsehood and cunning he contrived to make himself acknowledged king by an unwilling people; and then, when the height of his ambition had been attained, he could not rest till those

whom he had so shamefully robbed of their inheritance were out of his path.

Therefore it was he sent his messenger to Sir Robert Brackenbury.

Foiled in his design of making this officer the instrument of his base scheme, he summoned to his presence Sir James Tyrrel, a man of reckless character, ready for whatever that might bring profit or preferment; and to him he confided his wishes.

That same day Tyrrel started for London, armed with a warrant entrusting him with the Governorship of the Tower for one day, during which Sir Brackenbury was to hand over the fortress and all it contained to his keeping.

The brave knight had nothing for it but to obey this order, though he well knew its meaning, and could foretell only too readily its result.

In a lofty room of that gloomy fortress, that same summer evening, the two hapless brothers were sitting, little dreaming of the fate so nearly approaching.

The young king had indeed for some time past seemed to entertain a vague foreboding that he would never again breathe the free air outside his prison. He had grown melancholy, and the buoyant spirits of youth had given place to a listlessness and heaviness strangely out of keeping with his tender years.

He cared neither for talk nor exercise, and neglected both food and dress. His brother, two years younger than himself, was of a more hopeful demeanor, perhaps realizing less fully the hardships and dangers of their present imprisonment.

As they sat this evening in their lonely chamber, he tried to rally his elder brother from his melancholy.

"Look not so black, brother, we shall soon be free. Why should we give up hope?"

The young king answered nothing, and apparently did not heed his brother's words.

"Nay," persisted the latter, "should we not be glad our lives are snared us, and that our imprisonment is made easy by the care of good Sir Robert, our Governor?"

Still Edward remained absorbed in his own gloomy reflections, and the younger lad, thus foiled in his efforts at cheerfulness, became silent, too, and sad, and so continued till a warden entered their chamber with food and remained to attend them to rest.

They tasted little that evening, for the shadow of what was to come seemed already to have crept over their spirits.

"Will Sir Robert come to see us, as is his wont, before we retire to rest?" inquired Richard of the warden.

"Sir Robert is not now Governor of the Tower," curtly replied the man.

Now indeed they felt themselves utterly friendless, and as they crept to their bed they clung one to the other in all the loneliness of despair.

Then the warden took his leave, and they heard the key turn in the lock behind him, and counted his footsteps as he descended the stairs.

Presently sleep mercifully fell upon their weary spirits, and closed their weeping eyes with her gentle touch.

At dead of night three men stole up the winding staircase that led to their chamber, armed, and carrying a light. The leader of these was Sir James Tyrrel, and his evil-looking companions were the men he had hired to carry out the cruel order of the king. The key turned in the door, and they entered the apartment.

It was a sight to touch any heart less hard than those of the three villains who now witnessed it, to see those two innocent boys sleeping peacefully in each other's arms, dreaming perhaps of liberty, and forgetting the sorrow which had left its trace even yet on their closed eyes. But to Tyrrel, and his two assassins, Forest and Deighton, the spectacle suggested neither pity nor remorse.

At a signal from Tyrrel, who remained outside the room while the deed was being done, the ruffians snatched the pillows from under the heads of the sleepers, and ere they could either resist or cry out the poor lads were stifled beneath their own bedclothes, and so perished.

Then these two murderers called to Tyrrel to enter and look on their work, and bear witness that the king's command had been faithfully executed.

The cup of Richard's wickedness was now full. He concealed for some time the fate of his two victims, and few people knew what had become of their rightful king and his brother. But the vengeance of Heaven fell on the cruel uncle speedily and terribly. His own favorite son died, his family turned against him, his people rebelled: the kingdom so evilly gained was taken from him, and he himself, after months of remorse, and fear, and gathering misfortunes, was slain in battle, lamented by none, and hated by all.

Two centuries later, in the reign of King Charles II., some workmen, digging in the Tower, discovered under the stairs leading to the chapel of the White Tower a box containing the bones of two children, corresponding to the ages of the murdered princes. These were found to be without doubt their remains, and in a quiet corner of Westminster Abbey, whether they were removed, a simple tablet now marks their last resting-place, and records the fact of their cruel murder by perhaps the worst king who ever sat upon the throne of England.—*Boys' Own Paper.*

ORIGIN OF CROQUET.

Croquet players will be interested in the origin of the game. Croquet is not, as many suppose, of modern birth, but may be traced through its various stages to Persia as far back as the eighth century.—Its origin was polo, which the Persians played with a long-handled mallet, called *chugan*. In the ninth

century the game made its way into the Eastern Empire, the original mallet changing its form to a long staff ending in a broad bend filled with a net-work of gut strings. "Thus," says a writer on the subject, "there appeared in the

East as belonging to the great sport of ball play on horse-back, the first shapes of two implements which remodeled the whole play life of mediæval modern Europe, the *chugan* being the ancestor of the mallets used in croquet, and of an endless variety of other playing clubs and bats, while the bent staff, with its net-work, was a primitive racket." We find that the original ball games in which sticks were used were played on horseback, and instead of polo being an outgrowth of these sports played on foot the latter are the changes made in the Persian game of *chugan*, which, as has been said, was the parent of all our games in which artificial means are used to propel the ball. The translation from the *chugan* of Persia to the short-handled mallet used on foot was easy and natural, and the substitution of a club came by gradual stages, the hand being probably the original implement, which was superseded by a rounded stick.

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One day a fat pig got out of its pen, and, pushing the gate, got into the field, and thence into the wood. The pig was soon missed; farmer Jones, who was

tying up a horse in the stable, left the horse to run after the pig.

Mrs. Jones, who was ironing clothes in the kitchen, left the work and ran after her husband. The daughter, who was stirring some broth, ran after her mother. The farmer's sons and his man Tim all joined in the race after the pig, and away they all went, men, women and children, pell-mell, to the woods.

But Tim, making more haste than good speed, sprained his ankle in jumping over the fence, and then the farmer and his sons had to give up the chase of the pig to carry the man back to the house; and of course, Mrs. Jones and the daughter had to go with them to aid in binding up the man's limbs.

When they got back to the house, they found that the broth had boiled over and the dinner was spoiled; and the two shirts, which had been hung up by the fire to dry, were scorched and spoiled.

Farmer Jones scolded his wife and girl for being so careless as not to take away the shirts and broth from the fire before they left the kitchen; but he himself had been careless; for, on going to the stable, he found that the horse which he had left loose, had kicked a fine young colt, and had broken the colt's leg.

Poor Tim was kept in the house two weeks by the hurt on his ankle; and, as it was the haying season just then, the loss of the farmer was great.

Thus farmer Jones lost two weeks' work from his man, a fine colt, a fat pig, and his two best shirts, to say nothing of his dinner, all for the want of a latch that would have cost twenty cents.

"I should have been much better off," said he to his wife, "if I had taken your advice, and mended the latch."

"Yes," said his wife, "we must not forget the old saying, 'A stitch in time saves nine.'"

"And that old saying," said he, "Safe bind, safe find." I shall turn over a new leaf."—*New Orleans Home Journal.*

THE MORNING SONG.

Sing, little daughter, sing;
Sing me your morning song,
Thanking our Father for His love
And care the whole night long.

Sing out with cheerful heart,
Sing out with cheerful voice;
The tones of gratitude to God
Will make my heart rejoice.

Thank Him for parents dear,
Thy father and thy mother;
Thank Him for little sister Bess,
Thank Him for little brother.

Thank Him for pleasant home,
Thank Him for many a friend;
For mercies which we cannot count,
For mercies without end.

Thank Him for health and strength,
Thank Him for clothes and food,
Thank Him for light and the fresh air,
Thank Him for every good.

Thank Him for pleasant days,
For sunshine and for showers,
For the green grass and lofty trees,
And for the fair wild flowers.

Thank Him, O, most of all,
For His most Holy Word.
Wherein we read the wondrous love
Of Jesus Christ, our Lord.

Thank Him that Christ has died
That we might die to sin;
Thank Him that Christ has risen again,
That we His heaven may win.

Sing, little daughter, sing;
Sing forth with heart and voice,
Thanking the Lord for all His gifts;
Rejoice, my child, rejoice.

HABITS OF BUMBLE-BEES.

Children, did you ever stop to consider the immense power possessed by a bumble-bee? An insect weighing no more than the eighth of an ounce is capable of "raising" a man weighing 220 pounds from a bench in the public park, and then have lots of lifting material left. Just stop and think of it! The stinger of a bee is not near as large as the finest needle, but such is the force behind it that it can be driven through heavy pants of cloth, backed by merino drawers, and into the flesh about sixteen feet. If a man could wield a crowbar in comparison he could drive it through seven saw-mills and a whisky-distillery at one blow.

Nature could not give the bee teeth and claws without spoiling his beauty, and, in compensation, she gave him this stinger as a weapon of attack and defense. If the bee had no weapon, ants, beetles, and bugs could cuff him without a latch.

One day a fat pig got out of its pen, and, pushing the gate, got into the field, and thence into the wood. The pig was soon missed; farmer Jones, who was

around as they pleased, but, as it is, he is boss of the walk, and won't take a word from any of them. The bumble-bee is not naturally of a quarrelsome disposition, but he can't be sat down on over half an hour without feeling as if some one was doing him a great wrong. If left to himself he will crawl up your coat sleeve, look around, and crawl down and go about his business, but if welcomed with a blow between the eyes he is going to be revenged if it breaks a leg.

He invariably closes his eyes when he stings, and you have only to look a bee square in the face to discover when he is fooling around, and when he means fourteen per cent. per annum. The hay-field is a favorite resort of the bumble-bee, but you can find him almost anywhere else if you try hard. Having no pair of long hind legs, he cannot build his nest in a marsh like the frog, and, having no beak in which to carry straws, he cannot nest in a tree like a bird. He, therefore, takes to the grass, and under the roots of an old stump, or amidst a pile of old rails, he rears his gentle young and gives them printed instructions as to the difference between stinging six-inch stove-pipe and runaway boys. The knowledge of old bees is wonderful. They know where the school-house is. They know when school is out. They can sail miles away from home, get in their work on a farmer's son weeding out corn, and return home without missing a fence corner or in need of an afternoon nap.

As a rule they are early risers. Barefooted boys driving up the cows at daylight will find the bumble-bee out of bed and quite ready to begin the arduous labors of the day. Along about sundown he quits work, counts noses to see if the family are all in, then stows himself away. The legs of a bumble-bee are very crooked. This seems too bad at first sight, but you will soon discover that nature was level-headed. His legs were thus shaped to enable him to hang to the brim of a boy's straw hat. Were his legs straight he could not walk a fence rail in a high wind, nor could he turn around after reaching the top of a mullein stalk. The stripes on a bee look like a waste of material, but such is not the case. They furnish an extra covering over his ribs to keep the frosty air off, and they serve to stiffen his spinal column in his flights through the air. A bumble-bee can fly at the rate of twenty miles an hour, if he wants to, but there is no cause for him to fly any faster than a boy can run. He sometimes lives to be three years old, and is sometimes stricken down before he has traveled at all. His

THE MESSENGER.

Sunday-School Department.

SCRIPTURE LESSONS.

DECEMBER 21, LESSON 15.

1879.

Fourth Sunday in Advent.—*Genesis xlii. 1-8.*
JOSEPH'S BRETHREN SEEKING FOOD.

1. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon

2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3. And Joseph's ten brethren went down to buy corn in Egypt.

4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5. And the sons of Israel came to buy corn among Canaan.

6. And Joseph was the governor over the land, and he was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye?

8. And they said, From the land of Canaan to buy food.

9. And Joseph knew his brethren, but they knew not him.

NOTES.—Famines were of frequent occurrence in Canaan, and elsewhere—even as in our age. The first recorded in the Bible, was that which fell in Abraham's day (Gen. xii. 10.) We read of a second famine in Isaac's time (Gen. xxvi. 1, etc.). Then we are told of the great famine, "which was over all the face of the earth" (verses 56, 57) in Jacob's day, 1,700 years before Christ. The fact that the three patriarchs experienced each a season of scarcity, and being at the same time representative characters of God's people, must be taken as typical of the spiritual want, afflicting mankind at large. But there is provision made in spiritual Egypt even—as it was, and is, and shall be.

VERSE 1. *And when Jacob saw that there was corn in Egypt* The most common kinds were wheat, barley, spelt, millet and rye. It is best to understand grain here. Whilst this product was wanting, other growths still yielded—balm, honey, spices, myrrh, nuts, almonds (xliii. 2). The plentiful store in Egypt, amid the general scarcity, was owing to Joseph's prudent council (xlii. 25-37). From common report Jacob had learned of the gathered quantities in this country. Providence usually orders it so, that one region abounds when another wants. *Why do ye look one upon another?* They were perplexed, and knew not what to do. Jacob reproved his helpless sons for being despairing, despondent and do-less, in such a time, as this was.VERSE 2. *Get you down thither.* He urges them to go to Egypt on a bread-mission. We must not only pray for our daily bread, but work for it no less. "Pray and labor" is a rule which never fails to bring bread.VERSE 3. *And Joseph's ten brethren went.* Jacob would not suffer Benjamin, the youngest, to accompany his other sons. He was, perhaps, twenty-four years of age just then; besides the father felt like having at least one with himself.VERSE 4. *Lest peradventure mischief befall him.* Benjamin was now the favorite child. As it was a journey of three or four days, he feared the fatigue might be too much for him, young and tender as he was. Sickness or death might overtake him.VERSE 5. *And the sons of Israel came to buy, among those that came.* Egypt served as a great store-house for the afflicted regions lying around.VERSE 6. *And Joseph was the governor.* We have already learned in what way he became what he then was. *And he it was that sold to all the people of the land.* He was the mediator between the king and the people. Foreigners and natives approached alone through Joseph's intercession. *And Joseph's brethren—bowed down themselves before him.* This was the usual conduct in coming before a ruler. Joseph had so dreamed (xxxvii. 9, 10) though his brothers spurned the thought of it. His father even understood it not. And they bow like the empty sheaves before Joseph. Compare Is. ix. 14; Rev. iii. 9.VERSE 7. *And Joseph knew them.* They had changed but little, having all been full-grown and man-aged, when they sold Joseph, twenty years before. Their dress and habits had not altered to any extent. *But made himself strange unto them.* He merely refused to make himself known to them, which was no dishonesty. It would not have been well for Joseph to discover himself, and receive his brothers into favor at once. It was necessary for them to come by a severe course of discipline, to a knowledge and repentance of their great crime. *And spake roughly unto them.* It was just what they deserved and needed. They were brutal fellows, and the wonder is, that they were not enslaved at once and forever. Still, Joseph's heart burned within himself, all the while. It was by a divine impulse that he refrained from uncovering himself, and that he assumed a harshness of conduct. He did as the good master and father does, when administering punishment—chastises in sorrow and grief. *Whence came ye?* A certain vigilance was necessary, on the part of the guardians of the country, against foreigners, lest they should crowd into Egypt for bad purposes. He must not be partial towards his brethren even, for Pharaoh's sake. He must keep his official record clean by respecting no one above another. He assumes a cautious and offensive attitude towards them, even as towards all, and consequently questions them, whether they are not spies (ver. 9), who intended to survey the land, to rob, perhaps. He obliges them to reveal their country and mission. *From the land of Canaan.* Perhaps at this very moment they recurred in their minds to their former evil. It must have struck them as a strange coincidence, to find themselves in the country, into which they had sold a brother, and to buy bread from a people who had bought Joseph. But, who can realize their remorse, when they afterwards learned that they were obliged to buy from the very brother they had sold?VERSE 3. *But they knew not him.* Joseph was now perhaps in his 38th year. He had become full-grown and of mature age. Residing in Egypt for the last twenty years, and a ruler for about seven years, he must have changed greatly. The lad had become a man; the Israelite, an Egyptian in dress, speech and habits; the slave-boy a great ruler—no wonder that they did not know him any longer! We were asked the question—"Why did Joseph remain away from his country and kindred for twenty long years?" It is a question worthy to be entertained. Riding in his chariot, as we are told, "through all the land of Egypt" (xli. 45, 46) and Canaan being but

a border country, lying but three or four days' journey away from the capital—why did he not make an excursion home, inform his duped father of his happy lot, and avenge himself on his heartless brothers? The only answer we can give is:—Joseph having been a type of Jesus, his life was presided over and ordered by God, so that in this feature, too, it might portray a portion of Christ's history, who remained away from His Father's house for thirty years.

PRACTICAL REMARKS.—Let us still further compare Joseph and Jesus. Joseph came out of the pit; ascended the throne; stands as a mediator; is the bread of life to Israel. Is he not as Jesus? Provision was made for Israel even in Egypt. Even so it is to this day (Rev. xi. 8). Israel bows the knee before Joseph in Egypt. Compare Phil. ii. 6-11. Let us rejoice, a greater than Joseph is here. "I am that bread of life."—John vi. 48.

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General News.

HOME.

The large and beautiful Presbyterian church, at Broad and Oxford Streets, was burned last week.

The trustees of Brooklyn Tabernacle recommended the withdrawal of the congregation from the Presbyterian Church, on the ground that the pastor, Dr. Talmadge, has been "persecuted."

There was a meeting in the interests of the Bible Revision Committee, in this city, on Friday evening. Bishop Lee, of Delaware, Dr. Schaff, Dr. Hare of the Episcopal Seminary, and Dr. Green, of Princeton made interesting addresses.

General Grant is to have a grand reception in Philadelphia on the 16th. It is thought that the parade will be the largest ever known in the city. 8000 troops, 5000 school children, 5000 of the G. A. R., and all the manufacturers are to join in the line.

Pottsville, Penn., Dec. 5.—The surface earth at Mahany Plane started to cave in again last night, and is causing much alarm among the residents. They remained up all of last night preparing to remove their household effects as the foundations are cracking and the houses are liable to sink out of sight at any moment. The sinking of the ground is caused by the underground workings of the mines of Miller, Hoch & Co.

FOREIGN.

Another attempt was recently made upon the life of the Czar of Russia. A torpedo was placed on a railroad track, but the train which bore the Emperor passed safely, and only a baggage car was blown up.

The Thames is frozen over—Another flood is looked for in Spain—Thomas Brennan, another Irish agitator, has been arrested. True bills have been found against the Sligo prisoners—Egypt is going to war with Abyssinia—Affairs are quiet in Bulgaria—Ahmed Mukhtar Pasha, the Turkish general has been assassinated.

Advertisements.



Holidays. 1879-80.

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